



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF

SPIRITUALISM.

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"MINNIE:" A MATERIALISED SPIRIT FORM.

Miss FAIRLAMB, Medium, Newcastle-on-Tyne.

A description of the Seance on the next page.

A MATERIALISATION AT NEWCASTLE-ON-TYNE.

When we visited the North in the cold month of February, we made the personal acquaintance of Miss Fairlamb and Miss Wood. Much we had heard of their mediumship, and often had we published testimonies thereto; but circumstances had not permitted us to meet with these remarkable mediums.

On the evening of Sunday, February 28, we delivered a lecture in the Town Hall, Bishop Auckland, and were the guest of Mr. N. Kilburn, at whose comfortable residence we had arrived on the previous evening. On Sunday morning, just after breakfast—and a cold morning it was, the ground being covered with snow—two ladies and two gentlemen were seen to approach the house. The visitors proved to be Miss Fairlamb and Miss Wood, accompanied by Mr. Armstrong and Mr. Blake. What had brought them a thirty-mile ride on a fasting stomach that cold morning we did not care to inquire; we were too glad to see them all. Conversation and the warm room soon thawed the retiring manners of the young ladies, who shrank from editorial inspection with that feeling of sensitiveness and timidity so often observed in mediums. At last a seance was proposed. Miss Fairlamb was entranced, and "Cissy" proved more chatty and familiar than her medium. The Newcastle friends had hinted that they desired us to attend their meeting on the following evening, and deliver an address, but "Cissy" came to the point much more directly, and aimed her persuasions with such adroitness, that we had to set aside all our previous promises of enjoyment with Bishop Auckland friends, and say that we would pay a visit to Newcastle the next day. "Cissy" we found to be an excellent diplomatist, and on the spot we recommended her to have a seat on the committee of arrangements. The Newcastle friends spent the day in Bishop Auckland, attended our lecture in the evening, and then returned home with the late train.

We were very favourably impressed with the frankness and unpretending simplicity of these lady mediums, and on meeting them again at Newcastle on the Monday and Tuesday, were even more deeply prepossessed in their favour, our own observations being supported by the unanimous testimony of the many highly-intelligent friends of the cause on the "coally Tyne." We also had the pleasure at that visit—our first to the friends of the cause in Newcastle—to make the acquaintance of Mr. and Mrs. Mould. The lady is a clever artist, and the walls hang with the products of her industrious pencil. An inspection of these art treasures enabled us to discover a sketch in colour, the like of which we had not met with in any collection. It represented a graceful lady, wearing a veil, with a beautiful tress of hair hanging over one shoulder on to her breast. Inquiring the nature of this unusual product, Mr. Mould told us that it was a picture of "Minnie," a materialised spirit-form. We longed to place a view of it and its history before the readers of the MEDIUM, but found at the time no means of doing so.

On our visit to the North in June, we enjoyed a warm reception from the many friends we made on our former flying call. We obtained an introduction to the artist—a young gentleman—who made the sketch of "Minnie." We found him, like all true sons of genius, an enthusiast, not only in his particular line of art, but for the truth as it is in spirit—the source of all true inspiration. Our pleasant interview ended in the artist undertaking to make a sketch of the spirit-form for the MEDIUM, which we received a few days ago, and an impression of which we give in this week's issue. In his note our artist friend says, "You will observe that the whole picture presents a somewhat misty effect, so that the figure, instead of starting out from the surrounding objects, it blends with them—at least, that was the effect it had on me when I saw it at the seance, and I have endeavoured to picture it." This truthfulness of treatment gives the picture a sombre rather than a brilliant effect, and while it may detract from the one merit of appearance, it presents the more important one of faithful representation. We had this difficulty to contend with in picturing the semi-dark seance of Barton and Taylor. The circumstances are so peculiar that artists may not have had sufficient experience in representing them, so that improvements may be looked for. The artist also observes, "It is rather a long time since these manifestations took place, but being facts (as I believe them to be), they are none the less worthy of being placed before your readers now." So think we, and the reason of the delay has been explained above. This power of illustration in recording spiritual phenomena is an invention which we have had to develop from our own impressions of its value, and we thank our present friend for his aid in assisting us to carry it out. It will be perceived that the sketch is not a mere picture, but it is a pictorial report of the manifestation as it appeared to the artist, and endorsed with his declaration of its genuineness. We have in this case, then, two reports: the pictorial sketch and the literary description written by Mr. Barton at the time, and which appeared in the *Newcastle Daily Chronicle*. The copy from which our printing surface was prepared was done with pen and ink, and if any of our readers furnish us with similar draughts of any phenomena they may witness, we shall be happy to insert them in the MEDIUM.

The following is the letter of Mr. Barton which accompanied the picture:

"To the Editor of the MEDIUM.

"Dear Sir,—On Friday, July 3rd, 1874, I attended a very remarkable seance, held at the residence of a Newcastle merchant, at which some very extraordinary phenomena occurred. The seance commenced with a dark circle, Miss Wood and Miss Fair-

lamb being the mediums, when all the physical phenomena usual at these seances took place. We next sat for what are termed the 'materialisation of spirit-forms.' The cabinet consisted of two long curtains being suspended from the ceiling in front of a recess at the side of the fire-place; a screen was also placed in front of the curtains to prevent the light as much as possible from falling upon the medium. Miss Wood then entered the cabinet, and reclined upon a kind of hair mattress, which had been placed there for that purpose; the gas-light was then lowered, sufficient light remaining, however, to enable me to see the time by my watch quite distinctly. After sitting for a short time the screen door was opened, and a small form draped in white emerged from the cabinet. Upon asking who it was, we ascertained that it was the spirit-form purporting to be that of 'Pochs,' who, after remaining with us for a considerable time, and manifesting many child-like actions, bade us good night, and retired behind the screen. Miss Wood then awoke from the trance, and returned from the cabinet rather exhausted.

"After a short recess, Miss Fairlamb felt impressed to enter the cabinet, which she accordingly did, and I will now proceed to describe the phenomena that occurred through her mediumship. The light was again lowered as before, and after sitting for some fifteen or twenty minutes a female form moved from behind the screen, which at first sight presented a somewhat masculine appearance. The long black back-hair was drawn forward over the neck, and hung on the breast like a long dark beard, the length of the apparent beard being about nine inches; it was not, however, difficult to see that this beard was apparent and not real, as it opened and closed with the motion of the figure. The first action of the female figure was to stand before the glass on the mantel-piece, and I observed its height in relation to the reflection of the gas jet, and saw that it was at least four inches less than the medium. The figure moved gracefully about in front of us, dressed in long flowing white robes (robes that resemble no terrestrial fabric with which I am acquainted). Luminous gauze would, perhaps, most nearly resemble it; but, then, luminous gauze would be tolerably transparent, and yet these white luminous robes are not transparent; they altogether hide the object over which they pass; and I observed that when the figure stood before the dark, black fire-place, the robes did not in the least diminish in whiteness and brightness, which would not have been the case had it been ordinary muslin. Another remarkable feature connected with the robes is this, that there does not appear to be the least indication of folding or rumpling; they are smooth, graceful, flowing, and white, so that I believe 'no fuller on earth could whiten them.' This female figure passed across to the left side of the circle, and sat or reclined on a large arm-chair, which was standing near to Mr. R. Mr. R. asked permission to shake hands with the form, and I distinctly saw the hand stretched across and shaken by Mr. R. The figure then rose and moved forward to where I sat. I requested it to shake hands with me; it immediately placed its hands on mine, and we as certainly grasped each other's hands as any two hands in this world ever did grasp each other. The hand was small, soft, and warm. The figure again retreated and again moved forward towards the right side of the room, where stood an unoccupied chair. It motioned to have the chair removed, and Mr. J., who sat near the chair, removed it; the figure then walked past him, and went deliberately to the piano, which was open, and strummed upon it for about two minutes. I observed the figure as it stood near the piano, and saw that the top of the head-covering reached within an inch of the bottom of a picture frame that was hanging on the wall. The figure then drew out the music-stool, sat upon it, and again played upon the piano. Before leaving the piano, it closed the lid, and returned to the front of the circle as before. The figure was then asked if it was related to anyone present, each one asking in succession, and to each the reply, by a shake of the head, was No. The figure was then asked to shake hands with the whole of the company. It deliberately and gracefully went to Mr. R. and shook hands with him, and afterwards went to all present and shook hands with each. It again came to the front, and sat upon a large arm-chair at the left side of the room. It exhibited its hands, lifted the skirts of its dress, and displayed a pair of small, neat, naked feet. It then drew the chair forward to the centre of the hearthrug, rose upon the chair, and looked into the mirror. When in the chair, I saw that the top of the head of the figure exactly divided the reflection of the centre ornament of the ceiling, and thus gave me another separate measure of its height. The figure next sat on the empty chair near to Mr. J., and permitted that gentleman to feel the texture of the hair descending from its head. The figure then moved to the table, took from it a large scrap-book, sat down on the large arm-chair immediately in front of me, placed the book on its knees, opened it, and then extended its hand for a pencil, which was reached to it by Mr. J. The figure began slowly and deliberately to write in the presence of the whole company, who distinctly saw the figure writing on the book. I traced the motion of the pencil over the page, and had the characters been larger, the writing was done so deliberately that I could have read it during the process of writing. The whole page was filled with writing in the course of about three minutes. The book was closed and laid upon the chair, and the figure, which had been with us for nearly thirty minutes, passed behind the screen.

"In the course of a few minutes full light was again asked for. The screen was removed, and Miss Fairlamb was found lying in the recess, dressed as when she entered, and in a condition of deep trance. I requested the lady of the house to remain with

Mrs. Fairbank until she recovered from the trance, to take her directly into an adjoining bed-room to undress her, and to see if she had any white garment of any kind upon her person, or in her possession. The hostess did as I desired, and reported that the young lady had not a single white article of wearing apparel on her person, all her clothes, both upper and under, being dark. The following is a verbatim copy of the writing which I saw the materialised spirit-form write in the scrap-book:

"My friend is not here to-night. I am so sorry, because I cannot say when I will have the power to show myself again. I must bid farewell to all, and my very kind love to Edward, Harry, and Susan, hoping it will be returned. Do good; and in doing good is to receive good. Good-bye! God bless you all; and my fervent prayer is, God protect you from all evil. Your home is in heaven; also my home. Good night!—Minnie."

"The phenomena I have here described were witnessed by fourteen townsmen and townswomen, and, if you desire confirmation of my statement, I shall be glad to furnish you with the address of each of them. I shall not in this stage of the investigation express my opinion as to the theory by which these phenomena can be accounted for, but shall confine myself to a description of facts, or what appear to me to be facts, and, when these have been established to the satisfaction of judicious students of psychology and physics, it will then be time enough to found theories.—I am, yours truly,

"T. P. BARKAS.

"Art Gallery, Newcastle-on-Tyne."

"P.S.—The accompanying sketch represents the figure as it stood before the sitters."

Our artist friend has also sent us a sketch in colour, which we have had framed, and placed in our collection of phenomenal curiosities.

AN EXCELLENT TEST.

The *Religio-Philosophical Journal* of August 28 contains the article given below. We knew Mr. Witheford well when he lived in this country, and can testify to his uprightness and credibility. We are glad to hear of the progress of his mediumship. The following is the *Religio* article:—

The spirit—"Mrs. Conant"—announced her own decease through independent spirit-writing in Chicago in advance of all other intelligence upon the subject. A young Englishman by the name of Witheford was the medium.

The fact of her having so announced her decease was communicated to Colonel Bundy, Secretary of the *Religio-Philosophical Publishing House*, on Saturday, the 7th of August, by Mr. A. B. Lathrop, who was present when her communication was given. Suffice it to say that neither Mr. Lathrop nor Colonel Bundy had the least expectation that the statement would prove true, and yet time has verified the statement as correct, and the fact of Mr. Witheford's genuine mediumship.

The following is a statement of facts by the medium, certified to by Mr. Lathrop, and our own evidence corroborates their statement so far as the fact of our own lack of knowledge of Mrs. Conant's decease goes, at the time Mr. Lathrop gave the report of the facts communicated; and we cheerfully state that we have full confidence in the truthfulness of the following report:—

"Editor *Journal*,—On Thursday evening, August 5, 1875, and also on the following (Friday) evening, I clairvoyantly discerned a lady, rather above the middle height, features large and plain, with a peculiarity about the mouth as if the teeth projected. Hair appeared of a greyish brown, eyes large; had the appearance of a woman about forty-five, and wore a black silk dress.

"On Saturday morning, August 7, Mr. Lathrop and I sat for slate writing. In the course of the sitting mentioned the above circumstances to him, when he asked if the spirits could write the name of this strange lady. The answer was, 'Mrs. J. H. Conant.' Mr. Lathrop was quite surprised, and asked if Mrs. Conant really were deceased, when the spirit wrote:

"I left the earth sphere on Thursday. "J. H. CONANT."

"Mr. Lathrop asked if she could send a word to the *Banner of Light*. The reply was:

"To Luther Colby,—*Nil desperandum*. More anon.

"J. H. CONANT."

"I hereby affirm, and will substantiate the same under oath, if necessary, that until I saw the *Banner of Light* of August 7, yesterday, August 10, I had no knowledge of the translation of Mrs. Conant, nor have I ever seen her, or had a description of her, or read or seen her biography, or seen her portrait."

"ERNEST JOHN WITHEFORD."

"188, W. Madison Street, Chicago."

"This is to certify that the foregoing statement of Ernest John Witheford is true.

"A. B. LATHROP."

"Chicago, August 11, 1875."

A SUGGESTION.

To the Editor.—Dear Sir,—Permit me to suggest that those who hold materialisation seances, and wish to retain a permanent memento of the spirit, should make themselves acquainted with the process of taking plaster casts of the face, feet, or hands of a human being. A little plaster of Paris, a brush, and a little oil, to oil the surface of the limb, is all the apparatus required, and the process is simple enough. A spirit might place his foot or hand in a mould, and after remaining out long enough to cool, might take the mould into the cabinet and withdraw the hand or foot without disturbing the mould, a feat that no human being in the flesh can accomplish, seeing that the mould has generally to be removed in two or more pieces.—Yours truly,

Fritz.

DIRECT SPIRIT-WRITING ON A SLATE THROUGH THE MEDIUMSHIP OF MR. AND MRS. HOLMES.

After having the job in hand three weeks and receiving several visits to push matters on, the stereotyper kept us till the last

moment and then sent in a duplicate of Plate 1 instead of Plate 2. What an annoyance to ourselves and disappointment to our readers! Such are some of the flat things of Editorship—but let it pass. We give the whole of the slate-writing as described by us last week.

On one side was written:—

The subject was continued on the second side, thus:—

The subject was continued on the second side, thus:—

The scale is considerably reduced to fit our columns. It will be observed that the second message is written in an opposite direction. We must refer the reader to the transcript of the writing given last week, and the testimony as to the genuineness of the manifestation.

REMINISCENCES OF SALTBRN IN COMPANY WITH MRS. TAPPAN.

By MR. AND MRS. G. R. HINDE.

(Concluded from last week.)

We will now skip over the intervening space since we visited Saltburn a full round year ago, and conduct the mind of the reader to the time of the farewell visit which has just been brought to a close. August 11th, 1875, saw us all once more snugly seated in what we please to call the complete family group (for without Cora we cannot realise anything like contentment), in the pleasant front room of the house of Mrs. Summers, who is one of the good-hearted, old-fashioned sort of English mothers, in whose loving eyes "Oquina" could always fetch a tear, for she, her kind husband, and their happy family are blessed with a full realisation of the sacred truths of spirit-communion, and this fact added no little to the comfort and pleasure we experienced in taking rooms in their pleasant abode.

It was found that the friends with whom we had met last year, and to whom the gospel of glad tidings had been preached by the guides of Mrs. Tappan, were hungry, and asking for bread, and how could "Oquina" give them a stone? She ("Oquina") desired a meeting to be held the first Thursday evening, to which the most hungry were to be invited. Dear Mrs. Tappan, in concert with Mrs. Hinde, agreed to do their part, the former providing the spiritual, while the latter attended to the material necessities, and accordingly the friends met, before whom was put a good spread of material and afterwards spiritual bread, in dispensing which latter "Oquina" (preceded by an address from Mr. Ballou) took opportunity to give away presents from her spiritual basket, gems and flowers bearing names spiritually significant of the qualities of each individual, and, singular enough, all who had been present at a similar meeting last year in the woods were readily recognised, and their special spiritual names called over by "Oquina." There was Woodbine; and Balsam, and Eagle-plume, and Star, and many others; in all, above twenty responded to their names, when some intensely witty allusions were made by "Oquina" thereto. The evening passed rapidly away, leaving the medium in a rather exhausted state, though she strove not to let it be seen, but we who knew her best could not be therein mistaken.

Many days flew pleasantly by, occupied by ramblings in the woods, or the beautiful and extensively laid out pleasure-grounds, wherein a superior military band at intervals made the air vibrate with sounds of harmony. By way of change and variety a stroll along the silvery beach would be taken, and, seated on the warm sands, we would listen to the chiming melody of the wild waves, as they playfully vaulted towards us, and anon fiercely dashed upon the shore, the extremes of which compass the whole scale of natural music—music that seemed to have an especial charm for Cora.

The last Sunday (the 22nd) of our stay in Saltburn at last arrived, on the afternoon of which, by intimation, the *réunion* at the sequestered spot was accomplished. This spot, during the long interval that had elapsed, had become sacred in our memories by its hallowed associations, for undoubtedly many of us had not till then heard the bewitching music of the angels, or surveyed the lofty altitude of their thought.

It did not seem to be quite the same precious spot we treasured in our memory. Some of its natural wildness had been invaded, and there were traces here and there of the ruthless hand of the marauder. There was an absence of the quiet rest around, an occasional shout of boisterous mirth would be heard, and, after our meeting had been some time held, our little gathering was invaded by intruders, and some unthinking mortals (in the infancy of earthly existence) considered it rare sport to approach and render a chorus of their discordant sounds, no doubt, as they thought, a fitting accompaniment to our harmony. Poor little souls! The angels covered them with a mantle of charity, and quietly withdrew. Remaining quiet for a while, the disturbing element retired, and, after singing "Nearer, my God, to Thee," we retraced our steps home, supporting the while our frail medium, and placing before her a bunch of grapes that had been thoughtfully provided (seeing that she had not eaten much the whole day) to revive her ebbing strength, for it is self-evident to all that the ordeal of last winter's lectures has left her much nearer the spirit-world than she was a year ago, and almost incapable of doing that which a year ago to her was no difficult task.

These experiences, embodying the services freely bestowed upon the friends in Saltburn, have, as might well be supposed, greatly endeared Mrs. Tappan to the people there, who could not think of allowing her to depart from among them without bestowing some outward symbol upon her as an expression of the affection they felt towards her. Accordingly, on the last evening of her stay there, August 26th, they all gathered (that could be present) at the home of Mrs. Summers, to suitably commemorate the occasion by offering expressions of the lasting benefits they had received through the beneficent services of Mrs. Tappan and her guides, and making her a presentation of a handsome locket, manufactured expressly for this purpose. It was made of Whitby jet (found in this locality) of finest quality, and handsomely mounted in gold. On the outside were engraved the letters "O.L.V.T. A present from her friends in Saltburn." It was intended to have inserted two groups of the friends in photographs, but the time was too short to allow of it before leaving. They, however, intend those groups to be put in in the course of a week or so. All being comfortably seated in the cheerful drawing-room, Mr. Horne arose and expressed in suitable language, and with subdued emotion, the pleasure it afforded him and all who had united in heart and purse to make this fitting memorial of the blessings and privileges they had enjoyed in having experienced so freely the voluntary services of Mrs. Tappan, and the benedictions and sweet converse of the more perfected souls, whose musical inspirations were ever welcome to their ears. The responsive thoughts of each individual present doubtless reached out far and wide into the realm of spirit, for it was unquestionably the time for the expression of great spiritual power. Who can question that these are the gatherings that angels love to adorn with their presence? The atmosphere of love, so congenial to their life, was already made for them, and our thoughts had, upon the white-winged messengers to bear far and wide our invitations for their presence in our midst.

Mrs. Tappan, in a few broken accents (receiving the gift of love from

Mr. Horne on behalf of the whole), essayed, unsuccessfully, to respond, when she was rescued from the dilemma, by someone striking up (all joining in) "Hand in hand with angels, ever let us go," at the close of which a suitable address was given, embodying a description of what would be the utterance of the piece of jet, could it with tongue and speech have related to us the history of its life, commencing with the time when first it was nurtured in the giant trunk of the colossal pine, far away in the remote past, when the rank and rapid growth of vegetation betokened great heat in the earth—a period designated by science the "carboniferous." Expelled from these immense trees (the equals of which, in their size and growth, are scarcely to be found now on any part of the earth), the primal juice had flown, while growth rapidly succeeding growth had covered up and pressed it close to earth, and in the form of jet it was now being brought forth by the restless activity of man to tell its tale of the distant past. In the future, however, this piece of jet would serve to bear another and a far more important message, because it was of the spirit; imbued, as it had been, with the thought of those who gave it, it would ever recall an event consecrated to the office of love, whose influence was ever strengthening and uplifting, bearing each recipient on delightfully towards the harmonies of the future. After this address closed, the poem herewith, on "Parting Words," was given by "Oquina," and afterwards a little conversation was indulged in, and the group dispersed, all seemingly highly gratified with the most enjoyable evening that had been spent.

G. R. HINDE.
HANNAH HINDE.

PARTING WORDS.

By "OQUINA,"

(Through Mrs. Tappan, to the friends at Saltburn assembled at Mrs. Summers', Thursday evening, August 26th).

Three words have saddest meaning
On earth, where mortals range,
Three words of tearful import—
Parting, and Death, and Change.

Ye meet with joyful greeting,
And mirth and love abound;
Ye part, and tear-drops mingle
Where joy but late was found.

No comfort find the loved ones
When space divides you so;
The heart-strings strained to breaking,
Whene'er ye part below.

The mother clasps her darling,
And smiles to see the grace
Unfolding every hour
In the sweet infant's face.

But the angel with white pinions,
And icy touch and breath,
Kisses the little darling—
The angel named Death.

Torn are the mother's heart-strings,
She sees her babe no more,
And pines until the summons
Shall bear her spirit o'er.

The flowers fade and perish,
Autumn's rude blasts sweep by,
And all ye love and cherish
Must changed and withered lie.

Death leaves the lonely orphan
Weeping above the grave,
And vain are all earth's teachings
Those falling tears to save.

Yet, saddest of earth's lessons
Is Change in one you love;
Parting and Death are sorrows,
Change must the greatest prove.

False are the words which mortals
Unto each woe have given;
I'll give a sweeter meaning,
Like that received in heaven.

Parting comes not to loved ones
Though space and time divide,
The links of love may lengthen
To reach your dear one's side.

Distance is spanned by rainbows
Of Hope, and Love, and Faith;
On earth there is no parting,
Surely there's none in death.

There is no death; the flower
Sleeps but to bloom again
Transfigured, when the spring-time
Brightens the hill and plain.

The leaves fall, but the life-tides
Still quicken trunk and stem,
And shrub and tree are crowned
With emerald diadem.

The body fades (worn raiment
The soul no more requires),
While clothed in heavenly raiment
The spirit still aspires.

Released from the cold fetters,
Nearer by one form less;
The loved ones live, but die not,
And hover near to bless.

Change only is in seeming,
The kindred heart is yours,
For ever and for ever,
While mind and thought endures.

The sea and land divide you,
Still shall this sacred hour
Live in each loving spirit,
With fervent lasting power.

Traced on this little tablet,*
Your words of sympathy
Shall form a scroll which brightens
Throughout eternity.

Tablet and words may perish,
But the spirit of your love
Will hover near to cherish
And stronger grow above.

Each word and deed of kindness,
Each aspiration pure
Towards our medium, liveth
In gold, and must endure.

In gold of the pure spirit,
Burned of its dross by fire—
The fire of truth and goodness,
And prayer, the heart's desire.

Earth changeth—God remaineth,
Suns linger—shadows pass;
The spirit steadfast loveth,
Seen darkly, as through glass.

But in the blest forever
Ye meet in one embrace;
Parting, Death, Change, are shadows,
There souls meet face to face.

We have been desired to append the following tribute:—

"I cannot leave this neighbourhood, and the pleasing associations of Saltburn, without recommending to the friends of Spiritualism who may be sojourning in that delightful summer resort the agreeable comforts and quietude of the house of Mrs. Summers, 13, Lune Street, who with true tact and skill makes everyone feel at home.

"O. L. V. TAPPAN."

MRS. TAPPAN IN NEWCASTLE-ON-TYNE.

Mrs. Tappan's much looked-for visit to Newcastle has just been drawn to a most successful close. This highly-gifted lady has delivered five most remarkable addresses to large, attentive, and most appreciative audiences in the Nelson-street Lecture Room—two on Sunday, August 29, and one on each of the evenings of the following Tuesday, Wednesday, and Thursday, with apparently the most gratifying results. Each address, preceded by a most devout supplication to the Divine Father, was replete with the charming imagery, the beautiful word-painting, and the deepest and most incontrovertible of spiritual truth, that distinguish all her utterances; while each of the last three was supplemented by answers to questions, and a charming impromptu poem by "Ouina," the "most lovable" and happiness-dispensing of spirit-friends.

The address on Thursday evening, on "Mediums and Mediumship," was especially interesting and instructive to the friends of Spiritualism, as containing most important advice and information, and from the subject having been actually suggested by spirit influence. The musical efforts—vocal and instrumental—of a kind friend, Mr. J. C. Ward, of London, on the same evening, were very gratifying to the audience. Abundance of spiritual food, sufficient to occupy the "think boxes" of the hearers, as "Ouina" put it, for a considerable time, has been supplied; and thoughtful application and earnest, intelligent investigation must do the rest.

The local newspapers, we are glad to say, with the usual one or two exceptions, which must occur, have almost got over their periodical attack of spleen that formerly troubled them when waves of spiritual progress visited Newcastle shores. We append three short reports, those of the Tuesday and Wednesday meetings, from the *Newcastle Daily Journal*, and of the Thursday concluding one from the *Newcastle Daily Chronicle*, which display a spirit of fairness and honesty a little more worthy of the dignity of the subject, and of the credit and importance of the "fourth estate."

The thanks of the Newcastle friends are due to Mr. and Mrs. Hunter, whose spirit of hospitality was again displayed in the kind entertainment of the lady during the course, though the entertainment of Mrs. Tappan, we may add, is frequently like that of "angels unawares," the blessings flowing so often more to the giver than to the recipient, as those who have been favoured with intimate communion with the lady are so well aware. "Ouina" and "White Flower" are angels!

We understand that Mr. H. S. Mendelssohn, the eminent photographic artist, of 17 and 19, Oxford Street, Newcastle, has, during the visit, succeeded in obtaining some excellent photographs of Mrs. Tappan, which, in a short time, will no doubt be supplied to the public by Mr. E. J. Blake, at his well-known *entrepot* in Grainger Street.

TUESDAY EVENING'S MEETING.

(From the *Newcastle Daily Journal* of Sept. 1, 1875.)

Last night an "inspirational oration" was delivered in the Lecture

* Referring to the jet locket, which Mrs. Tappan held in her hand.

Room, Nelson Street, Newcastle, by Mrs. Tappan. There was a large attendance. Mr. T. P. Barkas was chairman. A committee of five gentlemen was appointed by the audience, and the committee, whilst a hymn was being sung by the audience, and an "invocation" being offered by Mrs. Tappan, retired to a private room, and wrote out five subjects for Mrs. Tappan to lecture upon, the only condition in the choice of subjects being that they must have some bearing on the subject of man's welfare as a spiritual being. The five subjects were read out by the chairman, and the audience, by a show of hands, selected the following for Mrs. Tappan to discourse upon:—"A minute description of man's entrance into spirit-life; his first consciousness and progress; the spirit communicating to say whether the facts propounded are simply his own experience or universally true." Mrs. Tappan then proceeded to deliver an "inspirational oration" on the subject. Her style was excellent and clear. There was no hesitation in dealing with the question, and the oration was delivered with great fluency. She stated that persons who died a lingering death became gradually aware of the change that was taking place, and their preparation mentally for that change decided the nature of the condition in which they would enter into spiritual life. The spiritual particles withdrew gradually from the material form, and hovered over the body until they formed the spiritual body. When a person passed away from the world in battle, or from a sudden shock, there was a temporary suspension of the spiritual consciousness, and the spirit was not prepared at once to launch into spiritual existence; and sometimes it was an hour, sometimes twelve hours, and longer, before the spiritual body could be gathered together above the form of the person killed by violence. The spirit, on awakening to consciousness, whether it be from one or twelve hours' sleep, or from no sleep at all, found it impossible to believe himself dead, the state of existence so nearly resembling the existence just left behind; they could not persuade themselves they had passed through death, until, on reverting to earth, they beheld their friends weeping around the bodies or caskets from which they had just flown. First they became conscious of existence, and then came the recognition of friends. The garments of the spirits took the form of the costumes seen in the pictures of old masters, and the garments always assumed a colour and hue according to the spirit's elevation. The garments of spirits who departed from earthly life in a degraded condition seemed to be shadowy and grey, and the garments and appearance of spirits which were really worthy were radiant and light, varying in colour according to certain qualities of the mind: blue representing wisdom; clear yellow, knowledge or science; white, purity; and all intermediate greys corresponding to various attributes and qualities of the mind. Spirits could see every frailty and fault. Everything which before had appeared shadowy now seemed solid, and what before was solid was now shadowy. Spiritual things became real; thoughts took actual shape. Every frailty, foible, and curse seemed to rise up and take a palpable form before the spirit, and caused them to be earth-bound, until the barrier was overcome which divided the higher from the lower spirit-states. The spirits of murderers always haunted the place where they committed the murders; and it was not a fable about places being haunted, as spirits which were in bondage had not power to float up to the higher spiritual atmosphere. The average of spirits generally found attendant spirits, or kindred angel spirits, or guardians to help them to rise, and sometimes they hovered over the death-bed. They should not weep for a departed friend, for every tear was a chain which prevented the released spirit from rising to a higher habitation. When a spirit had passed from the earthly atmosphere to a distance of some sixty or one hundred miles, things began to wear the aspect of a spirit-world. There were plains, and mountains, and valleys; and the spirit was received into such abode as the departed friend had fashioned for him or her. One thing which struck the spirit was that no object impeded passage through it, and if the spirit wished to pass through a mountain it seemed to present no barrier, and closed behind after it was passed through. The spirit after entering its new abode, was received with such ceremonial greetings and kindness as friends would give after a long absence. The spirit-states varied in great degrees, there being such diversity among earthly, and, consequently, among spiritual minds. Mrs. Tappan concluded her address by giving a few instances of the manner in which spirits passed from earthly life, as seen by the spirit speaking through her.

At the conclusion of the discourse, questions upon it were invited.

The proceedings concluded by Mrs. Tappan reciting an impromptu poem on the "Divinity of Christ," the subject being chosen by the audience.

WEDNESDAY EVENING'S MEETING.

(From the *Newcastle Daily Journal* of Sept. 2.)

Last night Mrs. Tappan delivered an "inspirational oration" in the Lecture Room, Nelson Street, the subject (which was chosen by the audience) being, "In continuation of Tuesday night's discourse, please cover the following points of inquiry:—First, explain what you mean by the spirit-world being about one hundred miles from our earth; second, whether it be really heaven, or the vestibule, and if any place of unhappiness elsewhere; third, explain the nature of your employments and your dwellings—are there domestic circles and external laws? fourth, do you expect the ultimate destruction of our planet, and a general judgment and last day?" The hall was about half filled, and the chair was occupied by Mr. Hare. Mrs. Tappan spoke for about an hour upon the above questions, and a great part of the explanations involved a repetition of Tuesday's oration. At the close of the address several questions were asked, one being whether, the beautiful language uttered by the medium being the same as was written years ago by Emmanuel Swedenborg, and which was published and could now be bought for sixpence, she was not mistaken as to who the controlling spirit was, and whether the spirit was not that of Swedenborg. Mrs. Tappan said that the controlling spirit was not mistaken in announcing himself not to be Swedenborg, and had not borrowed the ideas or writings of Swedenborg or any other author. The medium had never read one word of the writings of Swedenborg, and the spirit had realised the things narrated in his own individual person. The proceedings were concluded by Mrs. Tappan delivering an impromptu poem, on "Ministering Angels," the subject being selected by the audience. Mrs. Tappan will deliver her concluding oration to-night.

THURSDAY EVENING'S MEETING.

From the *Newcastle Daily Chronicle*, Sept. 3.

Last night Mrs. Tappan delivered the last of the series of "inspirational orations," which, during the last few days, she has been giving in the Lecture Room, Nelson Street, Newcastle. The proposition decided upon by the audience out of five other subjects which were selected, was, "Why are mediums necessary in producing spiritual manifestations? Describe what mediumship is, and the conditions necessary to become a medium." Mrs. Tappan, who had previously entered into the inspired condition, conveyed the thoughts and arguments of the spirit on these questions to the audience. Embracing, by way of illustration, the circumstance of Mr. Ward having rendered a very pretty song of a spiritual character—that gentleman probably wishing to sing something appropriate to the occasion—the medium observed that the composer of the music might not be present; perhaps he was in a distant city, and but for this mediumship of the instrument and the voice they might never have heard it. Anything that conveyed one thought, substance, sound, or impression from one place to another was a medium. And mediumship in Spiritualism consisted of whatever person or thing might be employed to convey a message to us from a departed spirit. There were three classes of mediums. There was the medium whose sensitiveness was in the direction of physical force, which science declared to be an undiscovered occult force, but which chanced to have behind it intelligence; and, as intelligence was known not to exist in any force whatsoever unaided by intelligence, it was fair to suppose, even from a scientific basis, that the intelligence indicated did not exist in the force itself. Then there was the intellectual or mental phase, which consisted in the controlling of the medium through the brain and organs of the physical body for the expression of ideas. And trance was a condition in which the consciousness of a person was suspended by the superior will-power of the spirit, and was simply the action of vital force in a reverse direction. The conditions of mediumship were precisely the conditions that were required for the development of any other science. If by experiment or spontaneous development and expression it was found that any person was a medium, the proper way was not to subject him to all kinds of conditions, but to ascertain the best conditions for the best expression of that power. If the subject was worthy consideration, it was worthy the best consideration. If mediumship was of any value, it was valuable that it should be procured under the best conditions and circumstances. A watch would be of very little use to knock nails into a building, so a medium subjected to all kinds of untoward influences and conditions became of very little use in the hands of spiritual intelligence for communication. Questions were asked at the close of the lecture, and one gentleman asking whether the conditions imposed for obtaining information were not inimical to thorough investigation, Mrs. Tappan informed him that all he had to do, if not satisfied with other circles, was to develop a medium from his own circle, and prescribe conditions which would be satisfactory to himself. A poem on "Nature" concluded. Mr. Councillor Barkas presided. The audience was large and attentive.

MARKED SUCCESS OF MRS. TAPPAN AT BISHOP AUCKLAND.

To the Editor.—Dear Sir,—I have to report the most remarkable public meeting in the spiritualistic annals of this place. Last night the Town Hall was completely packed to hear Mrs. Tappan. The discourse was received by the large audience of between 700 and 800 people in a most attentive and favourable manner, and it is unnecessary to inform you and all those who have listened to this talented medium that the utterances were characterised by knowledge and wisdom of the highest order.

I may say that there was no "whipping up" of an extraordinary character in getting up this meeting, only the usual and ordinary means. The vast gathering, then, is due to the renown of the beloved speaker, and to the seed sown with so unsparing a hand by yourself, Mr. Morse, Mrs. Butterfield, and other workers, supplemented by the unselfish devotion of the town and country friends in and around this place.—

Yours truly,
September 6th, 1876.

N. KILBURN, Jun.

Another correspondent thus reports the meeting:—

Sunday last, 5th inst., was a red-letter day for the Spiritualists of Bishop Auckland. Mrs. Tappan gave an inspirational oration on "The Present and the Future Life," in the Town Hall, which was in every way successful. Previously to the appointed time a large number of persons, anxious to obtain good seats, assembled outside the hall awaiting the opening of the doors. A Wesleyan tradesman harangued the people in the open square, exhorting and warning them not to attend the meeting in the Town Hall. To such men Spiritualists can afford to be generous, inasmuch as unintentionally they do good service. They act the part of a shepherd's dog; their barking drives wayward sheep into the Spiritualist's fold.

The hall, capable of holding 800 persons, was packed in every part. Mrs. Tappan, as usual, was eloquent, and commanded the rapt attention of her audience. Questions were invited, but none were asked. The impromptu poem was much appreciated.

These successes, so rapidly following each other, will encourage friends elsewhere to make prompt arrangements for a visit from Mrs. Tappan.

MRS. TAPPAN IN SOUTHPORT.

To the Editor.—Dear Sir,—I have often felt that places of summer resort should have special attention paid to them by Spiritualists. Two years ago I took a hall in Southport for an address by Mr. Morse, which turned out a success, and feeling a strong desire that Southport should have the benefit of a visit from Mrs. Tappan, but not knowing any of the Spiritualists residing there, I felt it would be a serious affair to undertake single-handed; but as the spirits would have it, our excellent friend Mr. Martheze came on the scene, and as he resides here for some weeks we shall have his kind help and co-operation; but, in order to secure success, I would suggest to your readers in Lancashire and Yorkshire the propriety of doing themselves the double pleasure of visiting Southport, with its unique aquarium and other attractions, and

being present at Mrs. Tappan's oration on the evening of Tuesday, September 21st, at eight o'clock, in the Assembly Hall of the Queen's Hotel; subject, "The Origin and Destiny of the Human Spirit as Revealed by Modern Spiritualism." Admission, reserved seats 2s., unreserved 1s. Now, friends, you are in possession of all particulars. Come over and help us. Any further inquiring will be attended to by yours truly,
JOHN LAMONT.

18, Lord Street, Southport.

[There are many friends of the cause in and around Southport. We hope they will give earnest heed to the invitation held out by Mr. Lamont.—Ed. M.]

A FEW MORNINGS WITH DR. MACK.

Dear Mr. Burns,—Favoured by the kindness of Dr. Mack and his spirit-guides, I have had the pleasure during the past week of spending a few mornings in his operating-room; and thinking that at the present moment, when the great question of healing is becoming so interesting to the spiritual public, some account of these mornings may not be uninteresting to your readers, I will, with your permission, present you with a brief narrative of my experience, which may serve as a supplement to the remarks you have already made on "Dr. Mack's Healing Service at Doughty Hall" on Sunday evening week.

On the following Monday morning, when I entered the Doctor's waiting room at 26, Southampton Row, I saw present several faces that I had seen in the Hall on the previous evening, and amongst others the gentleman whom you mention as the first who presented himself for cure on that occasion, and who then described himself as suffering from a chronic irritation of the *plexus solaris*. This gentleman was accompanied by two ladies, to whose cases I shall presently allude, as presenting a very remarkable manifestation of the power with which Dr. Mack is so richly endowed.

The gentleman in question was the first to be treated. To those who are unacquainted with spirit-power as manifested in healing, it may seem strange and incredible to say that the Doctor actually takes on, for the time being, the symptoms from which the patient, who is calmly sitting in the chair opposite to him, is suffering (whether knowingly or unknowingly to himself), and in this way he discovers much that lies concealed from other practitioners less remarkably gifted. No scotter had the hands of the patient and the Doctor's come into contact than the latter suddenly let go his hold and placed his hands on the part of the stomach which was so seriously afflicted, and then he began in a most lucid manner to describe the exact seat and nature of the pain, as well as those of others to which the patient was subject; and let me here remark that Dr. Mack does not require those who seek his aid to describe their ailments; all he requires them to do is to sit quietly for a few minutes in the chair opposite to him, their two hands in his, and he will then proceed to enlighten them as to the maladies from which they are suffering, and in many cases from others with which, though unknown to themselves, they are also afflicted. Treating the present case according to his intuitions or the directions of his spirit-guides, the patient was soon much relieved, and we have since heard that after the application of some of the magnetised paper used by the Doctor his sufferings were very much mitigated—indeed, I believe almost cured—though the complaint was of several years' standing, and had resisted all previous treatment.

The next case was that of a lady. No sooner had the Doctor taken her hands than he was thrown into a state of suffering, which is somewhat difficult to describe, but which had a most ludicrous effect. A lady present remarking the expression on the countenance of the patient, said to her, "Have you ever seen anything of the treatment of disease by spirit-power?" "No," she replied, in a tone and with an expression which evinced some degree of annoyance at what she saw. "Then," continued the first speaker, "you are probably not aware that the Doctor, for the time being, takes on the symptoms of the malady from which the patient is suffering, and thus frequently cures without further treatment; and this is what he is now doing. You are, or have been, suffering from a disease which causes you to manifest just such symptoms as the Doctor is now exhibiting." The lady looked up at the speaker with an expression of surprised satisfaction, observing, "Well, I was suffering just in that manner while in the other room. How very remarkable." By this time the Doctor became himself again, and proceeded to diagnose the case further, finding out, as usual, ailments of which the patient was scarcely conscious. The legs then became the seat of the Doctor's sufferings, the patient being afflicted with varicose veins, which now, under the treatment of the spirit-guides of the Doctor, are proceeding rapidly towards a cure.

No. 3 was another lady, who wished to be treated for weak ankles. Proceeding as before, the Doctor took the patient's hands, and began to diagnose. In less than a minute he told her that she was not perhaps aware that she was suffering from a tumour, and, being answered in the negative, he pointed out to her the exact spot, and described the kind of pain she had herself felt, though without being aware of its cause. Other ailments also he described to her, and this, be it remembered, while perfect silence was maintained by the patient herself, clearly demonstrating that nothing that is amiss will escape the searching ken of the Doctor's guides. Presently the Doctor started up. "Hallo! what's this?" he said. "I can't stand—my leg is stiff and weak. Well, I never had my leg this way before. Madam, your right ankle is affected in such and such a manner. Both ankles are weak, but the right one especially so." "Yes; that is quite correct. I suffer very much from them, and it was for them I wished to be treated." Accordingly the Doctor set to work. The sufferer was much relieved, and, in the course of one or two more visits, the patient will no doubt be entirely cured.

Then followed several cases—some of deafness of long standing, and some of blindness—all of which were treated with beneficial results. In some of the cases of blindness the patients, from being completely deprived of sight, are now, after a few weeks' treatment, able to read portions of a newspaper, &c.

No. 9 was a woman, who had presented herself on the Sunday evening and was then instantly cured of deafness of seven years' standing. On Monday this patient called at the Doctor's Healing Institution, and reported her case, saying that her hearing was perfectly restored, that she could hear the faintest whisper, and that she even

thought she must put wool in her ears, as the acuteness with which she heard was now almost painful to her. She placed herself under treatment for some other complaint, which is also rapidly yielding to the Doctor's beneficent treatment. Several cases of rheumatic affections were either instantly cured or greatly relieved. One of the cases on the previous Sunday, to which you have alluded as rheumatism of the knees, was on that occasion not only relieved but really cured, after having lasted for forty years.

I will now just take a glance at what was done on Tuesday, one of the free days at the Institution, and, for the sake of brevity, will number the patients as follows:—

No. 1.—Withered leg; under treatment, with beneficial results.

No. 2.—Weak eyes; under treatment, and gradually improving.

No. 3.—Lungs and uterine affection; under treatment, with much benefit.

No. 4.—Sores left from chicken-pock. A little girl; accustomed to faint whenever these sores were touched, either for the purposes of cleanliness or treatment. After the first visit the child could bear to have them washed without much pain, and felt no pain when touched by the Doctor himself. The complaint had been of some months' standing.

No. 5.—Man injured by a fall; limbs injured, and hip out of joint; greatly relieved.

No. 6.—Deafness; gradually improving under treatment.

No. 7.—Uterine disturbance and lung complaint; improving under treatment.

No. 8.—Goitre, of many years standing; lady; second treatment; able to swallow with greater directness and ease; size reduced internally and externally; becoming much more supple and flaccid. In this case Miss Tilley, Dr. Mack's clairvoyant, saw the magnetism passing through the enlargement as from an electric battery. The patient spoke of the swelling becoming much lighter.

No. 9.—Gentleman; case of rheumatism of six months' standing. The Doctor took the pain immediately, and, after a few minutes' treatment, the patient put on his coat without pain, a thing he had not been able to accomplish for upwards of three months.

No. 10.—Little boy; deaf from a few months after birth; almost dumb; little hope of benefit.

No. 11.—A man, who had been paralysed five years since, but recovered from that malady; now suffered from blindness. Could not recognise his friends, even when close. A little sight only in one eye. Sight now returned to both eyes, and great general improvement. Bad headache, of several days' standing, instantly removed.

No. 12.—Goitre, 30 years' standing; first treatment, swelling softened, able to swallow with greater ease, and breathing much improved.

No. 13.—Hip and thigh affection; discharged as incurable from several hospitals; leg much contracted; case almost hopeless.

No. 14.—Rheumatism; suffering intensely; immediately cured.

No. 15.—Young girl; neuralgia of a month's standing, entirely removed by the magnetic treatment of a lady present.

No. 16.—Remarkable case of internal tumour, gradually being absorbed without any medicaments simply by magnetic treatment:—laying on of hands.

No. 17.—Rheumatism of the chest; cured immediately.

No. 18.—Sight; under treatment with benefit.

No. 19.—Little boy about three years old, under treatment for cataract; so bad at commencement of treatment that the pupil was almost entirely obliterated; cataract gradually being dispersed.

No. 20.—Gentleman suffering from the infirmities of old age. A rather common complaint, but really, in the present age of miracles, it seems hard to say what spirit-power may not effect, even in the case of such a complaint as this.

No. 21.—Young female suffering from extreme general debility.

No. 22.—Deafness, of seven years' standing, almost hopeless.

No. 23.—Skin disease from birth, age nearly twenty years; had never known, in her own case, what perspiration was, except in the feet and hands. After two or three weeks' treatment the skin had become soft and pleasant, the pores fully opened and relieved, and all roughness and irruption had disappeared. This case, as indeed do all the rest, reminds us of the cures wrought by Christ, and calls to our mind the poem by N. P. Willis, in which he says:—

"And lo! the scales fell from him, and his blood,
Coursed with delicious coolness through his veins;
And his dry palms grew moist, and on his brow
The dewy softness of an infant stole."

No. 24.—Blindness; under treatment.

No. 25.—Blindness, unable to see anything at first visit. After the sixth visit could read large type. Hearing quite gone, with noises in the head; much relieved, and general health much improved.

These, I think, may be taken as very fair samples of the work being done by Dr. Mack. Many other cases have come under my notice, in all about ninety, of various kinds—heart-disease, liver complaint, lungs, uterine affections, tumours of various kinds, weak joints, neuralgia and rheumatic affections, skin diseases, varicose veins—in fact, nearly all the ills that flesh is heir to, and in no single instance have I seen the patient put to any inconvenience, nor one depart without relief in some way or other. Either the cure has been effected before the patient left the room, or it became so far assured that the sufferer grew joyful at the thought that perhaps a second or a third visit would restore to him the ease he had so long and anxiously sought at other hands.

In taking a retrospective glance at the pleasant days I have been so favoured as to pass in the Doctor's operating rooms, I must not forget to mention the remarkable power possessed by his clairvoyant. In many cases her diagnosis of the disease for which the patient was treated, as well as of others unknown to the sufferer, have so entirely coincided with those previously given by Dr. Mack from his own sensations, that I have often been quite startled by them, for she was quite ignorant of what the Doctor had said, having been in another room, attending to her duties as secretary, while he was operating; and it must be remembered, too, that this lady is a young, timid girl, with no knowledge whatever of physiology or medical terms, yet she is, nevertheless, able correctly to describe what she sees, and to point out on her own person the exact location of the disease. In the case of

uterine and other internal tumours she is able to describe their gradual decrease, and in some cases to fix an approximate time for their disappearance altogether. Added to this, she is able to see the magnetic current and to describe its quality as well as its colour and suitability to the disease. Paper as magnetised by the Doctor is described by her as being full of either, pink, blue, white, or black magnetism, according as it is imparted by the controlling spirit for the cure of the case in hand. This is indeed a most valuable gift, second only, I think to that enjoyed by the Doctor himself, and one which our young friend cannot too highly prize, for it will enable her to become the medium of unnumbered blessings to her kind. Truly indeed do you say that the apostolic times have returned, and inquire what the church can be about that she does not open her mystified eyes and see what is going on in our midst; but you know there is a saying that there are none so blind as those who refuse to see, an obliquity of vision that I have no doubt Dr. Mack has found proof against even his power; but rest assured the time is coming, and may not be very far distant either, when even the Church will be compelled to discover that it is her business to look into these things, and duly to recognise the power abroad amongst us, performing miracles which she, except by that power, has been unable to perform, and before which she must bow with entire submission. Dr. Mack's visit to this country will, I trust, produce a greater amount of good than he may himself be aware of, for it will give an additional stimulus to the interest which is already beginning to be felt in the question of spirit-healing, or perhaps more correctly, healing by spirit-power. Though fully aware that mediums gifted with the healing power are rapidly increasing, I cannot quite endorse the opinion that every one is endowed with that power, and still less that it would be right for every one to use it, even were such the case, for it would, I think, become much abused—a thing which cannot be too carefully guarded against.

I am inclined to think that specialities in healing ought to be cultivated amongst those who are entering the field, and I further think that as time advances it will be found that certain organisms are more suited for the reception of that particular kind of magnetic influence from the world of spirits which is suited to diseases of a given character. How, indeed, can it be otherwise when we consider that the spirits who have the healing sphere in charge must be spirits of those who on earth were noted for some special form of disease, in which, indeed, lay their success. For instance, those on earth who made the diseases of the head or heart their especial study would be the most likely to control an organism best suited for the reception of that special kind of magnetism, by means of which these diseases would most readily yield, and so on with other complaints. I only throw this out as a suggestion for the cultivation of specialities in healing, as well as in every other department of mediumship. I cannot leave this subject without tendering to Dr. Mack and his spirit-guides the most grateful recognition of their kindness in allowing me to be present during his treatment of so many interesting cases. The mornings I have thus spent have indeed been amongst the pleasantest that have fallen to my lot, for they have most wonderfully manifested the great power abroad amongst us—a power which is destined ere long to ride victorious over the face of the whole earth.—Yours, &c.,
A. C. BURKE.

141, Cornwall Road, Westbourne Park, W.

TO THE SPIRITUALISTS OF BIRMINGHAM.

The time has now arrived when a vigorous, united, and determined effort should be made to bring the truths of Spiritualism before the public mind. Never before were the public so fit to receive the knowledge which Spiritualists have to impart, and never till now was their duty so clearly and imperatively before them. An earnest and sustained propaganda during the autumn and winter will not fail to make a great inroad upon the prejudices and preconceived opinions of our opponents. I call upon all Spiritualists in the town and neighbourhood who see their duty clearly and mean work, to join me in an endeavour to advance the great cause. Our earthworks must be driven up to the enemy's fortifications, and a vigorous assault made, which cannot fail to achieve the advantage usually won by a determined and well-directed enterprise. Though young in the movement, I am intensely determined to fight our common foe (ignorance), and give no quarter. All can work, and none have a right to be idle who believe in the fact of spirit-communion.

Our public work commences at the Athenæum, Temple Street, on Sunday, September 19, when Mr. James Burns, of London, Editor of the *Medium*, will open our winter course by delivering two lectures—morning and evening, at eleven and seven. In the afternoon a conference and tea-party will be held. Friends from the surrounding districts are specially invited to take part in the conference. Tea will be on the table at five o'clock. Tickets, 9d. each. Conference will commence at half-past three.

Every endeavour should be made to render this opening day one to be remembered as giving to the Birmingham movement an impetus which will drive it far on the road toward success. J. MAHONY.

"A SEANCE IN A MEWS."

To the Editor.—Dear Sir,—Being one of the strangers alluded to by the clergyman as attending the seance as above, on Saturday, the 28th ult., I wish to state that I had no such feeling as that gratuitously surmised, and that my leaving during the manifestations was a matter of arrangement with the leader of the circle. Doubtless, if the manifestations had been of a higher character, I should have remained, being quite aware that neither the sitters nor the mediums were either drunk or mad. I quite agree with the writer of the article as to the evident genuine character of the mediumship, but no doubt there was want of development and a mixture of mundane influence. Probably, if this circle were to sit with the same sitters for a time, admitting no strangers, unless ordered by the controls, they would get more harmony, especially if they could secure the constant attendance of the gentleman from the "ends of the earth."

I sympathise with these honest efforts, and cordially wish the circle success.—Yours truly,
J. HARRIS.
Chester Crescent, Newcastle-on-Tyne, September 6, 1875.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
Three " " 5d. " £1 3s. 10d.
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All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

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Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

The Banner of Light, weekly. 15s. per annum.

The Religio-Philosophical Journal, weekly. 15s. per annum.

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 10, 1875.

OUR LAST PAGE

Contains the prospectus of the Progressive Literature Publication Fund, to which we call the earnest attention of our many friends. This is the season when money is at its lowest ebb, but in which we can use means to the best advantage. Printing can be done cheaper now than at any other time of the year, and, acting on our knowledge of this fact, we have important works in hand which languish for want of funds, while we are harrassed to meet our engagements. Our work is not to be accomplished by fits and starts in which a few pounds raised in one week will do for the wants of a season. Ours is a continued warfare, which must be prosecuted till victory is gained, or all is lost. We are kept so deficient in means that it tells on our health sadly, and we are really offering ourselves up a living sacrifice that the work may go on. If our readers would make up their minds right away to raise us a fund of, say, £1,000 we could go on and double our work, and have no further anxiety.

We plead not for the private business of the publisher. This is not a mere business concern. It is the attempt—and most successful it has been so far—to promote Spiritualism through its literature. We cannot do that alone. We require the help of every Spiritualist, first to provide the funds to manufacture the books, and second, to distribute the books, and thus gain a return of the capital placed in our hands. This is not a charity affair. We do not ask for gifts, but co-operation upon a solid commercial basis, for the particulars of which we refer to the last page of this issue. We have heavy engagements this week and next, and a hundred pounds on Monday morning would not be more than is required to meet our necessities. Remember that all this is to pay for work being done to produce a crop of standard works at cost price to depositors for the coming reading season.

PORTRAITS OF MRS. TAPPAN.

The Newcastle Critic gave a lithograph portrait of Mrs. Tappan just previous to her recent visit to that town. The effort is a failure. A portrait is a picture, and as such it ought to have pictorial merit. The draftsman put some good work into the details, but no character whatever into the face, which appears on the sheet of the Critic "as flat as a pancake." The other characteristic of a portrait is that it should be a likeness. With such sitters as Mrs. Tappan this is rather a difficult achievement. Even few of the photographs of her are at all satisfactory. The same ill success is met with in the portraiture of mediums generally. No one was satisfied with the portraits of Mrs. Hardinge. The facial expression of these sensitives is so fleeting—and its characteristic is its outbeaming soul-life—that it is impossible almost to catch it on the hard and fast lines and tints of a picture. After all, we revert with some satisfaction to the engraving of Mrs. Tappan which appeared in the MEDIUM. The artist made a creditable picture of it to begin with, and it catches the happy spiritual expression of Mrs. Tappan when under certain influences, which would be difficult to obtain if she sat as Mrs. Tappan for her picture herself. We must remember that in portraying mediums, the artist has often to include the added influence of spiritual exaltation in the portrait, as well as the more earthly and careworn lines of the physical countenance.

The conclusion of Mr. Burns's lecture is crowded out this week.

Messrs. BASTIAN AND TAYLOR write per Mr. Taylor, who sends another poem for *Human Nature*:—"We are both well, and have held several seances at the houses of friends hereabout, having three full forms one night. We were glad to hear of Mrs. Hardy's success, also Lottie Fowler's and Mr. Colman's."

THE IMMEDIATE DEPARTURE OF MRS. TAPPAN FOR AMERICA.

Just as we close our columns we have received a letter from Mrs. Tappan, the message of which it is almost impossible to credit, and it will be learned with as much regret in many places as it was received by us. It is no less than to the effect that Mrs. Tappan's engagements at Liverpool and Southport are the last she will at this time fulfil in England. She says—"The guides have last night distinctly revealed to me that I am to go to America toward the end of this month." Mrs. Tappan will be in London from to-day till Monday, and no doubt her friends will make some arrangement to have a parting meeting and a few last words with her. The many plans for her continued usefulness in this country are thus superseded, but no doubt there is a work to be done elsewhere, and while we regret the sudden termination of our relations with our sister worker, we are at the same time deeply grateful for what has been done. From what we can judge of the state of the platform in America, Mrs. Tappan will prove a much needed acquisition there at this time.

MRS. TAPPAN'S FAREWELL ADDRESS TO HER FRIENDS IN LONDON

Will be given at Doughty Hall, 14, Bedford Row, on Sunday evening, at 7 o'clock. The stay of Mrs. Tappan in London will be so brief that arrangements on a larger scale were entirely out of the question, but no doubt the occasion will draw together as many of Mrs. Tappan's numerous friends as the Hall can accommodate. The meeting will be a sad one to many, but at the same time it will be a pleasure to look once more on the countenance so often gazed at when radiant with the light of a higher sphere, and listen, for the last time no doubt to many, to those words of love and wisdom which characterise the utterances of her spirit-guides. The arrangement for this closing address are made by the same friends who were instrumental in bringing Mrs. Tappan before the English public two years ago, assisted by Mrs. Burke, secretary of the S. S.

MRS. TAPPAN'S VOLUME OF ORATIONS.

The last sheet of this work is now in hand, and the whole will be concluded very shortly. The work is so large, and contains so many sheets, that it necessarily took a long time to pass it through the press. It will be a larger volume than was promised, and the subscribers will feel satisfied we have not the slightest doubt.

DR. MACK AT BRIGHTON.

It is probable that Dr. Mack will pay a flying visit to Brighton on Saturday week for the double purpose of enjoying the seaside and healing such patients as may present themselves. Any suggestions as to location, &c., which our readers can offer will be welcomed.

ENTERTAINMENT AT CAVENDISH ROOMS IN AID OF THE ORGAN FUND IN CONNECTION WITH DR. SEXTON'S SUNDAY SERVICES.

We learn that the friends and supporters of Dr. Sexton's Sunday Services intend giving a Concert and Elocutionary Entertainment at Cavendish Rooms, on Wednesday, the 29th instant, in aid of the Organ Fund. Several well-known professional artistes have volunteered their services on the occasion, and we anticipate that the meeting will be a great success. Full particulars will be issued in a few days.

We have heard that Mr. and Mrs. Hardy have arrived safely in America.

WANTED, "John King" number of *Human Nature* (May, 1873), to complete the volume. Post-card, stating price, to Mr. P. R. Harrison, Grasmere, Windermere.

A NEWSPAPER received from New York bearing the handwriting of Dr. Simms, shows that the celebrated physiognomist has crossed the Atlantic safely.

LIVERPOOL.—A visitor to the town writes:—"We have addressees from a Mr. Priest, not a priest after the order of Melchisedec, but one of a superior philosophical class. The learned and flowery Dr. Hitchman and others add much weight to the society here."

BISHOP AUCKLAND AND DISTRICT ASSOCIATION OF SPIRITUALISTS.—The next meeting will be held the first Sunday in October, at the Turkish Baths, Waldron Street, commencing at six p.m.—Jos. Gibson, hon. sec.

MRS. BURKE has now commenced practice as a healing medium, at her own residence, 141, Cornwall Road, Westbourne Park. Mrs. Burke has lately had an opportunity of having her healing powers tested at Dr. Mack's Healing Institution, 26, Southampton Row, Holborn, where the Doctor allowed her to treat some of his patients.

MR. COGMAN'S next quarterly tea-meeting will take place on Sunday, September 26, at 15, St. Peter's Road, Mile End. Tea on table at five o'clock. Tickets now ready, one shilling each. Apply for them as above soon, as they will, no doubt, as has been the case on other occasions, be all taken up before the time of meeting.

LONGTON, STAFFORDSHIRE POTTERIES.—Mr. J. Mahony (of Birmingham) will deliver two lectures at Longton, on Sunday and Monday, September 12 and 13, 1875, at the Vauxhall school-room, Normacott Road. The Sunday lecture is for the Longton secularists, but Spiritualists are invited to attend. Monday's lecture is for the general public, when a charge of 6d. and 3d. will be made for admission to defray expenses. The public lecture is advertised in the *Hanley Sentinel*. Discussion is invited, and a vigorous fight from the secularists is expected.

DR. MAIN'S RETURN TO LONDON.

Our friends will be glad to learn that Dr. Main may be hourly expected in London. He expresses himself as deeply interested in the Healing movement recently inaugurated.

ANOTHER HANDSOME PRESENT TO ENGLISH SPIRITUALISM.

Last year it was our good fortune to receive from Dr. Wolfe a case of his celebrated work, "Startling Facts in Modern Spiritualism." These we sold at a greatly reduced price to the purchasers of *Human Nature* for July, 1874. The whole went off in a short time, and since then we have purchased in the New York market a continuous succession of copies. Dr. Wolfe has just issued a new edition, 100 copies of which he has devoted to our work, as the following letter sets forth:—

Mr. James Burns.—Dear Sir,—Your argument printed in several numbers of the *MEDIUM*, setting forth the "Physical Requirements of the Spiritual Institution," over which you exercise a superintendency, is appreciated to the extent of a donation of one hundred copies of the new edition of "Startling Facts," which you will see by the inclosed bill of lading have been shipped in care of Cunard Line of steamer to your address. The proceeds arising from their sale will assist a little to promote the object of your appeal. The price of the work has been reduced to two dols. per copy, adding to this amount the postage when ordered by mail.

The *MEDIUM* and *Human Nature* are regularly received. That they are able workers, unflagging servants in the great cause of truth and mental freedom, is patent to all readers familiar with your labours and sacrifices. I sincerely hope Spiritualists everywhere will cheer you with sympathy and sustain you with stamps.—I beg to subscribe myself your friend and brother,

N. B. WOLFE.

Cincinnati, O., August 8th, 1875.

We are in daily expectation of the case containing the books, and have to invite our good friends who want a first-class book cheap to remit 8s. 9d., and they will have by return of post the volume at the *Human Nature* price and *Human Nature* for July, 1874, along with it. Those who have *Human Nature* already only require to remit the form cut from it and 8s. 2d. We hope the whole hundred may be bought up speedily, as we desire to realise the money.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION RECEIVED THIS MONTH.

	£	s.	d.		£	s.	d.
Mrs. Mackinnon	0	3	0	B. T.	0	4	0
"J. R. H."	2	0	0	Mr. J. Jones	0	1	6
"Ohio"	0	5	0	Mr. J. E. Piper	0	5	2
Mr. D. Kennedy	5	0	0	Sergeant-Major Bradish	0	10	0
Messrs. Burns, Crawford, and Co.	2	0	0				
Mr. W. Strudwick	0	1	0	Acknowledged last week	£50	6	0

A SEANCE IN A MEWS.

To the Editor.—Dear Sir,—Parsons never do write respectable hands, I believe, and I am evidently no exception to the rule. I said, or wished to say, that Blechynden Mews seance-room was "unfragrant," and redolent of the "too" neighbouring stables.

I may mention that I attended the seance again last Saturday evening, in company with a brother parson's wife, and we had, besides some powerful physical manifestations, a long and eloquent trance address from Mrs. Moss. The attendance was considerably in excess of the accommodation. It is odd that there should be so much difficulty in finding a *locale*. I myself advertised until I was tired for a room or rooms where I could do my writing, and hold an occasional seance. Perhaps an advertisement, disguised under the shape of a letter, may be more efficacious. I know large numbers of persons, and parsons, too, who are most anxious to investigate quietly, and whom I should like to invite to join me in such investigation if I could find a place. You will, I am sure, not grudge me this announcement for the sake of the cause.—Yours faithfully,

THE PARSON.

London, W., September 8.

A BLADE OF GRASS.

O man, though thy lot be lowly,
Though thou know'st nor wealth nor power,
Still thy bidding-place is holy,
Not diminished is thy dower.
Lift thine eyes to heaven above thee,
Countless are the stars that shine:
Yet, a blade of grass is lovely,
Fills its mission, as thou thine.
For, in things of lowliest seeming
Lives a virtue all their own;
And, oft, shows of grander deeming
Hide deformity alone.

HENRY PRIDE.*

8, Grampian Road, Edge Lane, Liverpool.

CORRESPONDENTS continue to comment on Buguet, who, we hear, has given his sapient superiors in fraud the slip and left Paris for Brussels. Moral: A dishonest system of law makes dishonest citizens. Had it not been for (a) the tyranny of the French system, and (b) the overtures made to Buguet, he probably would not have committed the crimes of false confession and the implication of the innocent which have fallen to his charge. A more disgraceful state for a nation to be in it would be impossible to imagine. The doctrine of re-incarnation "caps the climax," as our American friends say.

* "Iphigenia," a Poem. By Henry Pride. Written as an "Aid to Reflection" on the Atonement dogma. In the press, price 6d.—"God with us," "The Love of God," "Christ Jesus." Three Poems. By Henry Pride. Embodying Spirit-teachings given to the writer through the mediumship of Tom Eves. In the press, price 6d.

MR. MAHONY'S SUNDAY IN LONDON.

It is pleasant and profitable for workers in the cause to meet and exchange views and influences. We find it necessary for our progress to take occasional trips into the country, and our friends in the provinces do not get tired of our flying visits. By these means the spiritual brotherhood is enlarged and cemented together into a body of many organs controlled by one spirit. For some time we have desired for the presence of provincial workers in London, that they might take part in our duties, and judge of the status of the cause in the metropolis. These opportunities have been few, for the best workers in Spiritualism are generally found to be the best men in the workshop or warehouse, and their presence cannot readily be dispensed with at the establishments where they are usually employed. It often happens, too, that the man who works hardest is often poorly paid, and so the real leaders in our glorious spiritual cause are poor, hard-working people, who have to scheme unceasingly how to make ends meet, and employ their time so that their families and the cause may gain most and suffer least. Millionaires, merchant princes, dukes, lords, and big people, are either too large or too small for work in our heaven-born movement, and hence while they are spending time and money in shooting, yachting, and touring, the agents of heaven are doing heaven's work on week-day evenings, Sundays, or any moment they can snatch from the incessant struggle for bread.

Mr. J. Mahony, Birmingham, is a working Spiritualist, as paragraphs in the *MEDIUM* have for some time testified. He does not profess to be a teacher of Spiritualists, but a tool adapted for the rough work among outsiders. This being his modest opinion of himself, it was with much trepidation that he allowed his voice to be heard in London. After much persuading, he made a promise to visit us, and we instituted such arrangements as we thought would afford him the greatest amount of insight into the work. He arrived quite late on Saturday evening, or we should have intruded upon the hospitality of Mr. Williams to let him have a peep at "John King," but the week's work had to be finished before our visitor could leave home. On Sunday morning we visited Mrs. Bullock's healing service at 19, Church Street, Islington. "A Countryman" has sent us a long account of the day's proceeding, and of his recital we shall avail ourselves occasionally. Our countryman thus commences:—

Being a visitor in London for a time, and opportunities offering to witness some of the seances during my stay, I resolved on Sunday morning last to pay a visit to Mr. Bullock's Hall, 19, Church Street, Islington, where what is termed healing mediumship is carried out under certain conditions, evidently much to the benefit of patients, who, in answer to the interrogatories of the writer, expressed themselves considerably relieved of their various disorders. Arriving in due course, I took my seat with the rest, there being a goodly number present—about fifty, possibly more. One could not be in company with a body of intelligent men and women, as were present on the above occasion, for any length of time without discovering that the circumstances that brought them together were of no ordinary or commonplace character; but having received a certain amount of knowledge, they displayed their eagerness to make further acquisitions of the same. I might add that among the visitors to the hall on this occasion were Mr. Burns, of the Spiritual Institution, accompanied by Mr. Mahony, the Spiritualist lecturer of Birmingham. After the singing of a hymn, the healers were requested to take in hand the patients upon whom they had operated on former occasions. There appeared to be a superabundance of healers. As the work seems to be progressing, these healers will evidently come into service, as the need for them increases. It is usually the course at these meetings that Mrs. Bullock is controlled by her spirit-guide "Chatty," who appears to be the presiding spirit upon the occasion, as all the matter in connection with the meeting is referred to "Chatty," who very quickly puts the matters right, if wrong. "Chatty" appears to be an adept at discovering and explaining the various disorders her visitors may be subject to, and gives her advice in accordance. While this healing process was going on, a strange gentleman was controlled by a Buddhist spirit, which put the medium in the attitude of a Buddhist priest at prayer. There he continued in prayer, in their native tongue, for a length of time. When he arose, he clasped his arms around Mr. Bullock, and held him tightly, giving vent to expressions of joy. Strange to say, after the control the medium expressed himself much relieved, as before he came to the hall he was depressed in his mind, but since that control that sadness had all passed away.

There was a grand influence in the little hall, and we were enabled to confer some benefit ourselves. The water process of Dr. Mack was brought into requisition, and no one can use it without testifying to its refreshing and purifying tendency. Mr. Mahony enjoyed this spiritual baptism much, and the free-and-easy method of the meeting was a fitting introduction to the apprehended ordeal of a Sunday in London.

After the service was over, and the friends had been invited to sustain the speakers on London Fields in the afternoon, Mr. Mahony and party were served with fruits and other light refreshments, and, after due rest, the open-air missionaries started about two o'clock for London Fields, loaded with a small platform and 1,000 copies of the *MEDIUM* for distribution. The walk was long and tiresome, but the day was fine, and the course pleasant. A good cluster of listeners was already on the ground, gathered round some orator, but a hymn from the "Spiritual Lyre"—copies of which came forth from a number of pockets—soon arrested attention, and there was a general rush to the spiritual centre. The *MEDIUM* was also given away, and eagerly received. The policeman would not allow Mr. Bullock to use his little platform, so we had to content ourselves with the uniform level of the sod. Mr. Bullock opened with a plucky speech, in which he asked for the attention of the meeting, but challenged discussion. He was

followed by Mr. Burns, who, in turn, introduced Mr. Mahony. That gentleman made an excellent speech, which was well received, the audience being highly respectable, and very attentive. A Calvinist now asked some questions, which Mr. Burns replied to, giving a lengthy comment on various texts of Scripture cited by this lusty bawler. At the close of Mr. Burns's speech, a gentleman stepped forward, and desired to be heard. This was readily granted, as Mr. Mahony and all the other speakers urged the opponents—secular or religious—to have their turn, minute for minute, with the advocates of Spiritualism. We may here remark that, though some trouble was taken since the previous Friday to invite the secularists, yet no one of that order put in an appearance or allowed his voice to be heard. It is evident that there is no more game in that preserve, or, at any rate, that the keepers thereof do not care to risk it to the fire of Spiritualists on London Fields. But to return. The gentleman stepped forward, and said he was a Christian, and a minister in the neighbourhood; also that he was investigating Spiritualism, and he entirely agreed with the remarks of Mr. Burns on the Scriptural matters on which he had spoken. He did not, however, agree with the "Election and Predestination" man, to whom Mr. Burns replied. He wanted to know why Spiritualists could not do something practical, like tracing a criminal, or read the number on a fifty-pound bank-note, if offered to them on the condition that they did so.

We were informed by a bystander that the rev. gentleman was the Rev. W. Miall, of Queen's Road, Dalston, who is so well known in the district for his liberal views.

Mr. Burns replied by saying that spirits did not believe in Christian justice, which brought up one part of the people in affluent prodigality, and another large portion in vice and misery, and then vindictively punished them when they did what they had been trained to. Spirits had unearthed crimes when a good purpose of protection or prevention was to be served, but not when the law as it was called would glut its revenge upon some wretch more needful of pity and direction than further cruelty. God, said the speaker, is his own avenger, and this great truth the spirits see. Spiritualism was as superior to Christianity as the religion of Jesus was to the orthodoxy of the Jews and the imperial rule of the Romans. Spiritualism took thousands of men and redeemed them from error which the Church had no power over. As to reading a bank note, Spiritualists did not believe in getting wealth which did not belong to them. But the spirits gave tests more valuable than reading a bank note. They could prescribe for the sick at the point of death, and by writing recipes, often in a language not known to any one present, prove the existence of knowledge of a higher kind than that of reading figures, and far more useful in its tendency.

Mrs. Bullock in the centre of the crowd, which seemed to press closer and closer, was seen to be under control, and she was allowed to speak. The spirit commenced in a stentorian voice with the word "Reform," saying that it was his key-note on earth, and that while in the flesh he had spoken on that piece of ground. He called on all to begin the great work by reforming themselves. The control was seen to be the late Samuel Owen, and known years ago as the Hyde Park orator. The speech was good, and very characteristic, and not at all in the peculiar manner of the medium. This little episode had a profound effect upon the meeting, giving those unacquainted with mediumship a glimpse of one of its phenomena. The meeting, having now lasted nearly two hours, was brought to a conclusion by Mr. Mahony giving reply to a gentleman in the crowd, who wanted to know if Jesus Christ, or Adam, the father of us all, had ever manifested at a circle. He seemed to think that the manifestation of these personages should settle the question. We quote Mr. Mahony's reply from the communication of the "Countryman":—

Mr. Mahony said the questions as put seemed to him quite out of place, inasmuch as no good would result, for supposing that Adam did control a medium, and did give messages, who is there upon earth that could vouch for the fact that that spirit then controlling was really the Adam we read of in the Bible? And so the argument holds the same with regard to Jesus controlling a medium; unless you can produce other persons who knew these individuals in earth-life, it is utterly impossible to prove the fact in these cases. But when we come to the manifestations of our own dear ones who have gone before, how widely different is the matter. In this case they come and talk to us upon spirit-life; they give us the account of their experience there; they also enter into the matters concerning us in this life, take a deep interest in all that concerns us; often they give words of advice and counsel; their voice is often re-echoed in our ears; their peculiar characteristics are plainly apparent. These and many other tangible proofs are daily demonstrated to the minds and hearts of Spiritualists in the present day, which facts leave no room for doubt. In these cases no difficulty occurs in recognising our beloved ones; but in the cases of Adam and Jesus, the want of proof would engender doubt and distrust.

Mr. Mahony's remarks had to be cut short to allow him to return and prepare for the meeting at Doughty Hall, and we had to beat a prompt retreat to the Spiritual Institution, and leave the battle in the hands of Mr. Bullock and the strong body of friends who surrounded the speakers. We may add, in conclusion, that the interest manifested was very great, and that various friends were busily engaged in the outskirts of the group giving special information to inquirers. No doubt the meeting did much good. Mr. Bullock announced that he would be there again on Sunday next.

THE MEETING AT DOUGHTY HALL.

At seven o'clock Doughty Hall was well occupied with a very intelligent audience. The hymns, invocation by Miss Eagar,

readings, and speeches, were all in beautiful harmony. Mr. Mahony was introduced by Mr. Burns, who conducted the service. The visitor from Birmingham made an excellent impression. He uses good language, and his style is earnest and refined. His subject was, "The Need of Active Propaganda," the very highest which our movement presents. We cull a few thoughts from the speech of Mr. Mahony:—

The man who receives a great truth should make it his business to pass it on to his neighbour. The education of the age is wholly opposed to such a course, for even the children of religious people are trained up to make riches rather than to spread truth. The lower classes no longer heed the pulpit, but give themselves up to sensuous enjoyment, so that but a few remain to work for the higher welfare of all. Turning to literature its tendency is to cause men to dwell more and more on merely temporal interests. Taking all considerations into account, it appeared to the speaker that the prime duty of Spiritualists should be the spread of those truths which had now been so satisfactorily demonstrated. Much money is devoted to philanthropic purposes, and but little to Spiritualism. The Moody and Sankey movement had swallowed up an immense sum, and the results were scarcely appreciable, and not of a permanent character. Some good might be done, but it was not of a solid nature. The greater number had attended on these revivals for excitement, and when that wore off they returned to their former habits. He knew a man who in less than a week again neglected his wife, and the neighbours had to subscribe for the support of the family. Had the money spent in the recent revival been devoted to the dissemination of spiritual facts, a much greater result would have been seen, and that of a different and of a more permanent kind. Our facts caused people to think and to work out their own enlightenment, and hence the hopeful nature of the work in which Spiritualists are engaged, which cultivates self-reliance and strength of mind. We must not wait till we can get up respectable meetings, and have things just as we want them; we must begin now, and call the attention of the public to the facts. The battle has to be fought now or never. There are greater facilities before us than there may be in the future. At present the press ridicules us, but when they find our strength and take the matter up more seriously, then the opposition of the press and the parties it represents will be much greater. The war will become heavy and hot, but let us welcome it, for by its thunders will the truths of Spiritualism be sounded throughout the land.

Think, said Mr. Mahony, of the importance of our task. We can dry the tears of the orphan, the widow, and the bereaved soul. Those gone to the spirit-world become the friends of all, and the philosophy of Spiritualism takes away the fear of death, and shows that those who are gone have ascended to a higher sphere of existence. How is this work to be carried on successfully? By taking all impediments out of the path of knowledge. The tax upon knowledge which the government in the past imposed was rightly regarded as a most criminal act. But had we no tax upon spiritual knowledge? Was our press as free as it might be? He had been pleased to hear that when it was proposed to raise the price of the MEDIUM, the Editor, instead of listening to it, suggested that it should be reduced to a penny rather, and have its circulation doubled or trebled. Mr. Mahony spoke very highly of the value of the MEDIUM to the cause, and how much the work would be promoted by its circulation being as much increased as possible. The lecturer regarded this life as a time for laying up a store of moral and intellectual riches for the future, just as the worldly man amasses his wealth of gold and stocks. Spiritualism offers many incentives for this needful work. Our facts have been testified to by men of science, our literature was now of great importance, and but little remained but to make use of the advantages which had been gained, and instruct mankind in what Spiritualism was prepared to teach. Men would jump for joy as they discovered the vast possibilities of spirit-communication; and seeing that our work is so grand, we should lose no time in directing properly those thought-shafts which should act as a guide for future generations. By living a true life we may stamp on the mind of the people the conviction that the philosophy is elevating and good for the down-trodden multitudes. Let us introduce men to the circle rather than argue with them. Once within the province of truth, they will gain what they require, but above all, let Spiritualists adhere to the truth of the facts which they have discovered.

We have not done justice to Mr. Mahony's address, which was listened to with great attention, and very favourably impressed those who heard it. Mr. Burns rose and made a few remarks at the close.

He said he had met, in the work of Spiritualism, with men of very high rank, but he had not been so much encouraged with any support which he had received as he had been with the noble position taken by Mr. Mahony. Emma Hardinge had said that a new era in Spiritualism was at hand, and truly he thought Mr. Mahony's speech was the herald of it. The people were now anxious to learn of Spiritualism, as the day's experience clearly proved, and in the coming winter, work on a more extensive scale must be attempted. Scientific men and profound investigators had done their part, and it was the business of the great body of Spiritualists to make these results known as widely as possible. As to the circulation of the MEDIUM, he hoped to see it begin the new year with a weekly issue of 10,000 copies, and at one penny. A Mr. Worldly Wiseman had suggested to him that by raising the price he could thereby earn £500 a year—all he wanted to support the Spiritual Institution. This would be saving the pockets of Spiritualists the money, but taxing Spiritualism therewith. He declared that the opposite course was his policy.

The meeting terminated, seemingly rather stimulated to renewed action in the cause. Such meetings cannot fail to do good. Mr. Mahony returned to Birmingham on Monday evening, much encouraged in his work, and fortified with renewed vigour. We shall be glad to receive visits from other country workers, and do what we can to make their sojourn pleasant to themselves and profitable to the cause.

MRS. OLIVE'S seances in London will be suspended till further notice.

SHOOTING AT A SPIRIT FORM.

Last week we alluded to the case of shooting at a spirit at St. Louis, but preferred quoting from the *Banner of Light* rather than an English newspaper, knowing how often the press misleads the public on the question of Spiritualism. The *Religio-Philosophical Journal* contains the articles of the *Globe and Democrat*, and *Republican*. But we offer the following compiled statement from the *Banner of Light* :—

RIFLE VS. SPIRIT.—STARTLING MANIFESTATION IN ST. LOUIS.

The great rifle-shot test so often asked for by the sceptic would seem to be complied with in the subjoined narrative, which is compiled from the St. Louis, Mo., daily papers of Tuesday, August 10th. W. O. Clark, a materialising medium of that city, who had for some time been hold-stander at the residence of O. Tuckett, on Osage Street, was challenged by Henry Timkens, a carriage-maker, whose place of business is at 814, North 6th Street, to submit to the test of the rifle as follows: "Mr. Timkens offered \$50 for the privilege of loading and firing a rifle at a face which Mr. Clark should produce at the aperture of a cabinet, the medium to disrobe before entering the cabinet, and put on clothes which the challenger should produce. After this change of clothing the challenger was to fasten the medium to the bottom of the cabinet." The seance was held on the evening of the 9th inst. The cabinet was a plain shell of boards six feet long, six-and-a-half high, and two feet deep, and was put together in six sections before the eyes of the company, which composed fourteen reporters from the St. Louis press, and some other invited guests. The front and back sections of the cabinet had hinges in the centre, forming doors for ingress and egress, while the front was provided with an orifice near the top, about the size of a face, over which a small black curtain was drawn, adjustable by a string fastened on the inside.

The medium divested himself of his clothing, as agreed upon, in the presence of the challenger and several reporters, and then put on the clothes brought by Mr. Timkens; viz., a pair of white linen pantaloons, a white shirt and white hose. He then took his place in the cabinet, seating himself on the floor, his back resting against the side, and his whole person in full view of the audience except his feet. Mr. Timkens proceeded then, with the assistance of three or four reporters to make Clark fast. Holes were bored on each side of each leg, above and below the knee-joints, whereupon pieces of seaming-wood were passed through each of the four sets of holes. They emerged below the cabinet floor, where they were securely tied and then fastened to the "saw-bucks" on which the cabinet rested. Holes were also bored on each side of the medium's back, below the back, and a piece of rope passed around the waist and tied on the outside of the cabinet, beside being secured to the "saw-bucks." The medium's hands were separately bound and then tied together, the cord remaining being made to pass through a hole in the floor, between his legs. Bound in this way, it appeared almost impossible for Clark to move either leg, or to stir in any way from a position that seemed painful.

The end of the string of the curtain over the aperture, was brought outside and secured at the distance of at least ten feet from the medium. Nothing further being necessary, the door of the cabinet was then closed, the black curtain drawn over the window, and the people waited for further developments.

At the distance of fifteen feet of the cabinet, and directly in front of the black curtains, had been placed a stand, where, by means of a vise, a small breech-loading rifle was fastened, after a load was placed in it, and levelled so that the ball would inevitably pierce the curtain's centre. Mr. A. B. Cunningham, of the *Globe Democrat*, was requested by Mr. Timkens to fire the rifle, and accordingly took up his position behind it. In order to prevent the ball lodging in the wall, a heavy plank was placed on the other side of the cabinet, and directly in the way of the shot.

The preliminaries were settled at about twenty minutes past nine, and then, after a period of delay, varied by singing by the audience, rappings, &c., on a sudden a face appeared at the aperture, which is thus described by the *St. Louis Republican's* reporter :—

"There it was. A pale, ghostly countenance that looked as though it might have belonged to a girl of seventeen at some previous time in the world's history. It was a face that might have belonged to some Greek maiden two thousand years ago, and reminded one of the marble countenance of some statue. All who saw were fairly transfixed with astonishment. The features were perfectly clear and distinct, being illuminated by a soft light. There was not the slightest movement of a muscle or an eyelid that could be distinguished."

A voice in the cabinet commanded "Fire!" The rifle exploded. The face, unmoved by the operation, continued some minutes in view, then disappeared as it came, and in about fifteen minutes the medium was released, excited and exhausted with his labours. An examination of the cabinet showed that the ball passed through the seat opposite the window, and it was found in the plank hung down beyond. The ropes were found as tense as when they were first tied, and, on the door being opened, the medium was found securely bound. The spirit that appeared, the medium claimed, was his cousin. The money was paid by Mr. Timkens on the spot.

The entire press delegation were unable to discover anything looking like deception in this seance, and so state to the public.

We received the version of the affair which appeared in a Bristol paper, accompanied by the following verses :—

THE ABOVE NARRATIVE "DONE INTO VERSE."

A la IN GULLS, BY LEGIONS.

I guess you have heard of the cute Yankee scheme
For unearthing a spirit. You haven't? Well, hark!
It was broached by H. Timkens, being one, it would seem,
Who aspired to be reckoned a man of some mark;
So he interviewed W. C. Clark.

It was said that for spirits to be above proof
Was positive proof that they ought to be tested;
Then H. Timkens arose for the public behoof,
With a plan which—in spite of all interests vested—

Whether held by the medium, or claimed by the ghost,
Would settle the question of questions, concerning
The genuine ghost article; dubious at most,
And give them the knowledge for which they were burning,
A thirst for more learning.

Timkens built carriage bodies; his carriage to souls
Was most indecorous, as shortly you'll see;
You would think he was bidding for dry goods, or coals;
He had no tinge of sentiment; oh, no, not he;
But as smart as could be.

Then H. Timkens stood forth, and thus gave himself vent:
"What are ropes, and sealed knots, galvanometers, wires,
And all other fixings, on which we have spent
So much temper and time? and, lo! still there requires
What the public desires—
Some demonstrative proof to be sent.

"No, you'll never unfasten this Gordian knot,
Nor unriddle this sphinx, that has puzzled so many,
Until 'tis decided by powder and shot—
It's the only solution, provided that any
Can ever be got.

"And to back my opinion, I herewith propose
That Clark, for the occasion, the spirit shall call;
A. B. Cunningham then this discussion shall close,
By testing said ghost with a good rifle ball;
So that all
These disputes may result in repose.

"And if the spirit skinks not, coves not in, nor hollers;
Nor otherwise shows signs of fear; nor winces;
Then I will forfeit fifty greenback dollars;
And darned be them as first backs out, or flinches:
This clinches
The bargain and what follers."

The spirit, summoned from the vasty deep, uprose,
And weird and startling was that thrilling sight:
Discordant sounds were hushed in deep repose,
Like evening twilight fading into night:
With lambent light
(Not blue, but "soft") the spectre rose.

The spirit stood revealed, with features most distinct—
"Wide open eyes;" quite wide-awake—'twas clear;
And not a spirit-muscle moved, and not an eyelid winked:
There, motionless, she gazed, like prophetic seer;
So near
That the spectators shrank.

Then A. B. Cunningham sighted his gun;
And he cited the ghost, and the ghost sighted him;
When, lo! an explosion—the deed had been done;
And when the smoke cleared they beheld, with a dim,
And im-
Pressional wonder, the ghost had not run.

Did she sink? No; nor shrink: there was only the stink
Of the powder to ventilate. Well, don't you think
It was strange this Madonna should not even wink,
And her pale, ghostly face, should not even blush pink?
But the fact I can't blink.

And there was that mouth, gently smiling, in fun,
And that "wide-open eye" looking straight at the gun;
And there was that face, as serene and as calm
As if it were singing the Twenty-third psalm,
And appearing quite ready
To make a salaam.

And the man who had shot looked confoundedly hot,
When he saw that same eye peering down his gun's muzzle;
But when he perceived that the spirit was not
In the least degree "scared," he confessed 'twas a puzzle
More than any they'd got.

Then the curtain mysteriously "slid and obscured"
From the view this unique and sensational scene;
'Twas voted a triumph, the sceptics were cured,
And the audience departed, perplexed, but serene;
And 'twould seem
The effect has endured.

Let us hope Mr. Crookes, with his batteries and books,
Will repeat from some Corner—say, *de Florrie Cook's*
Materialised guardian—this proof so complete,
And that then he'll be able to give the receipt
For the feat

Of producing an orthodox ghost—to stand fire,
As this would relieve us immensely from those
Whose vocation it is to tell fables for hire,
And whose followers are frequently "led by the nose,"
If they close
The eyes of their reason, as everyone knows.

As for you, Mr. Timkens, I strongly advise
In some other direction your genius should run;
And whenever you want to affect a surprise,
Don't make game of a spirit, by using a gun;
For your fun
Has a thinnish disguise.

Do your poaching on game, or on eggs—not on sprites—
Or perhaps you'll be terrified one of these nights
By a fiend, who won't bargain to stand and be shot,
And you'll find your location excessively hot,
And be all over frights.

And now, in reviewing the scene, as it pales
It's "soft light" in the judgment of reason's fair scales,
There is just one weak point where the evidence fails—
It comes from the land of tall pumpkins and tales.

GEORGE TOMMY.

A MOST ASTONISHING TEST.

The following article appears in the *New York Sun* of August 27th, which comes to us inscribed with the handwriting of Colonel Olcott:—
A PIANOFORTE LIFTED ON AN EGG WITHOUT CRUSHING THE SHELL.

"Fifteen persons, several of them reporters, met in Mrs. Youngs's parlours, in Twenty-seventh Street, last evening, and found the medium in good spirits. Across the end of the room stood a large, deep seven-and-a-half octave piano, which appeared upon trial to weigh about 1000 pounds. The reporter could not lift one end of it. The gas was burning at full head the whole evening, and the windows and door were open. Among the visitors were Colonel Olcott and Madame Blavatsky, who had come to report what they saw to the St. Petersburg University; Mr. Paul Juigne, Mr. David Morrison, of Washington, and other well-known persons. The performances began with the lifting of the piano by the invisible powers, three times for "yes" and once for "no," in answer to questions put by Mrs. Youngs, she resting her hands lightly on top of the music rack. She then sat down and played various airs, and the instrument rose and fell and beat the time. She then went to one end of the piano and called up Colonel Olcott and as many others as chose to make the experiment, and, causing each to place his left hand underneath the case, laid one of her hands lightly under it; whereupon, at her demand, the end of the heavy instrument was lifted off the floor without the slightest effort on her part. The Colonel here asked to be permitted to make a single test, which should not injure the medium at all. Mrs. Youngs consenting, he produced a hen's egg from a box, and requested her to hold it in her hand against the under side of the piano, and then asked the spirits to raise it. The medium said that in the course of her mediumship such a test had never been suggested, and she could not say that it would be successful, but she would try. She took the egg and held it as desired, and then, rapping upon the case with her other hand, asked the spirits to see what they could do. Instantly the piano rose as before, and was held for a moment suspended in the air. The novel and striking experiment was a complete success.

"Mrs. Youngs then desired as many of the heaviest persons in the room as could sit upon the instrument to mount it, and the invitation being accepted by seven ladies and gentlemen, she played a march, and the instrument, persons and all were lifted easily. Colonel Olcott now brought out two English walnuts, and asked the spirits to crack their shells under the piano legs without crushing the kernels, the idea being to show that some other power than that of the one woman herself, and a power governed by intelligence, was exerting itself. The spirits were willing, but as the piano-legs rested upon rolling castors, the test was abandoned. He then asked to be permitted to hold an egg in his own hand against the under side of the piano, and have Mrs. Youngs lay her hand beneath and against his, so that he might have a perfect demonstration of the fact that no muscular force whatever was exerted by her. This was also agreed to, and immediately tried. The piano rose the same as before. The manifestations of the evening were then brought to a close with the lifting of the instrument without the medium's hands touching it at all.

A PROPHECY.

To the Editor.—Dear Sir,—I have been reading that astonishing book of Colonel Olcott's, "People from the Other World," and I see on page 247 an account of a prophecy, the date of the fulfilment of which is close at hand. The prophecy is, that on the 19th of this present month spirits would materialise themselves in a brightly-lighted room, and deliver orations, &c.

As this is to occur in America, at the home of the Eddys, I know no way so good by which the English friends of the cause can get information on the subject as through the MEDIUM. You will no doubt be informed whether or not anything remarkable happens, and I venture to hope you will give your readers full particulars of either the realisation of the prophecy or its failure.—I am, yours truly, A READER.
September 2nd, 1875.

MR. ASHMAN'S LECTURE AT ISLINGTON.—On Sunday evening, the 5th inst., I went up to Mrs. Bullock's hall, 19, Church Street, Islington, as I had been informed that Mr. Ashman, the psychopathic healer, intended to give a lecture on the healing question and the mode of treatment pursued by him. Feeling a great interest in the subject, and also being myself a tyro in the art, I looked forward to having a treat, but alas for the vanity of human hopes! I was doomed to disappointment. After the usual hymn and chapter, and a poem illustrating the healing power of Christ, which was read by a lady, Mr. Ashman mounted the platform and told us to our dismay that he had no intention of giving a lecture on healing, as he intended to devote some "work-a-day evening" to that subject, when he would give some account of his mode of practice. No doubt this is all for the best, but nevertheless I was disappointed, as I had gone a considerable distance to hear what he had to say. However, I must, I suppose, like my neighbours, be content to wait. I was afterwards agreeably surprised to find that Mr. Ashman could talk, and sensibly too, about other things besides healing and cold water, and the like, for I assure you he gave a very spirited lecture on the bearing that spiritual teachings ought to have upon the lives of those who embrace them as the embodiment of all truth. Mr. Ashman's aim evidently was to show that it is only by leading pure lives here that we can expect to reach a high position in the spirit-world. No matter what a man has in his pocket, whether it be a farthing or a five-pound note, the one will be of no more avail than the other in the eye of the Giver of all Good, who takes a man at his true moral standard, irrespective of his material possessions. At the close of Mr. Ashman's spirited address, however, Mrs. Bullock's spirit-guide ("Chatty" I think they call him) made him set to work just to show the people what he intended to do on the "work-a-day evening," and so, after all, my disappointment was in a manner diminished. I must now look forward to the "coming feast."—INQUIRENDO.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton commenced his series of morning discourses in the above place, which will be continued during the present month. In the evening he delivered the first of a series of four discourses on "The Origin of Man," the special subject dealt with being "Ancient and Modern Speculations respecting the Origination of Human Beings." The audience was large, great numbers of strangers being present, all of whom, in common with those who are regular attendants at the Doctor's services, seemed greatly interested at the mode in which the subject was dealt with. The lecturer gave a short account of the opinions that had been entertained upon this question amongst the Egyptians and Hindoos, and dealt at some length with the history of Greek thought, as far as it had any bearing upon this subject, from Thales to Plato. The exposition of the views of Plato, directly the reverse of the modern evolutionists, was particularly interesting. The several theories of evolution entertained at the present time were also stated, and so lucidly explained that the non-scientific mind could easily comprehend them.

On Sunday next the Doctor will deliver two discourses, that in the morning at eleven, on the "Supernatural Element in Christianity," and that in the evening at seven, on "Evolution: its Facts and Fallacies the Limits of Natural Selection."

PIC-NIC AT MARSDEN.

Mr. Burns.—Dear Sir,—There was a fair gathering of Spiritualists and mediums at Blake Lee, on Saturday, August 28th. They came from the surrounding districts—Heckmondwike, Dewsbury, Mirfield, Gawthorpe, Ossett, Almondbury, Cowms, Huddersfield, Linthwaite, Slaithwaite, Marsden, Oldham, &c. The parties met early in the afternoon, and took a stroll on the Moore, where a large party sat down to enjoy the moorland air, and sung, making the hills re-echo. Shortly after, Mrs. Swift was entranced, and gave a short address.

After the lecture we returned to Blake Lee, where tea was served, and all did ample justice to the good things provided. After tea we adjourned into a larger room, but there being several hundreds of people present, the room was soon filled to overflowing. The meeting was turned into an experience meeting. Mr. A. Houghton, of Almondbury, occupied the chair. It was very entertaining and encouraging to hear the varied experiences, in particular that of Mr. Pitton, of Oldham. The meeting closed about 8 o'clock, all having enjoyed a treat.

JOSEPH SUTCLIFFE.

Ingfield Place, Linthwaite, September 1, 1875.

SEANCE FOR INVESTIGATORS.

To the Editor.—Dear Sir,—Can anyone go to Miss Baker's seances in Walworth Road? The advertisement says "developing circles," and if I went I should go as an investigator. Would they admit me?

When I say I go as an investigator, I mean merely to see the phenomena, not to go and pull everything about, because, by what I have read, I begin to think that Spiritualism is not all humbug, and I should really like to attend a circle now and then.

I think if some of the Spiritualists that are well off in the way of money would give free seances now and again, it would do a great deal of good. People do not care to pay 2s. 6d. or 5s. just to witness seances. It comes rather hard on the poorer classes. SEEKER.

September 7, 1875.

[Yes; any well-behaved person can attend Miss Baker's seance on Tuesday evenings. A developing seance is often most instructive to investigators, for the phenomena can be witnessed in various degrees of development. A seance is the cheapest form of exhibition or instruction to be met with in London. It is not, however, necessary that investigators pay. They may obtain all the phenomena by joining circles for themselves. No true Briton begs for free things. We do not want to make Spiritualists by first pauperising them.—Ed. M.]

Mr. Editor.—Sir,—Having attended several of Miss Baker's circles at 87, Inville Road, Walworth, I thought it might be interesting to the readers of the MEDIUM to know how we are progressing, and so send a short report of what took place last Tuesday evening. Miss Baker, under control, gave a beautiful invocation and address, after which, the mediumistic element being very powerful, one of the sitters was controlled by the spirit of a Spitalfields weaver, who passed over in 1801. This spirit, who was one calculated to bring conviction home to the mind of every one who heard him, was very humorous, and at the same time pointed a moral which everyone could understand, thus doing considerably more good than the usual manifestations obtained at developing circles. Another sitter also was controlled by a spirit purporting to be Spanish.

Many tests have been given, also spirit-friends described by Miss Baker which have been recognised by the sitters. The number of sitters increases, which is a satisfactory proof of the need of such a circle in Walworth. Hoping you will find space for this, I am, Sir, yours faithfully, R. SIMPSON.

Walworth, Sept. 9.

A PATRIARCH GONE TO REST.—A true friend of humanity has left the earth-form. The circumstance is recorded in a card we have received, bearing the following inscription:—"In loving remembrance of David Wilkinson Weatherhead, who died September 3, 1875, aged seventy-two years, and was interred at the Keighley parish church, September 7." The deceased gentleman was not a man of one idea. He was a worker in the secular movement; then a Spiritualist and a practical abstainer from alcohol and the flesh of animals. He was in every sense of the word a philanthropist, and the genial kindness of his private life was in strict harmony with his public charities, which were very large, and given with no desire to attract attention or win renown. In the early years of Spiritualism he set up a printing-press for the publication of the *Spiritual Telegraph*, and in later years built on the same spot at a cost of several hundred pounds a spiritual lyceum, which we had the honour of opening. No one will ever know all the good which "David" did—the homely fraternal name by which he was known in Keighley—and so we need not attempt to chronicle it. It is satisfactory to know that those left behind bearing the name are worthy successors of such a worthy man.

A FOOL EXPOSING HIMSELF AT NEWCASTLE.

Dear Mr. Burns.—Mr. Reddalls, of Birmingham, visited our town yesterday, and delivered two addresses on "Spiritualism Exposed." I think I never listened to a more incompetent opponent of Spiritualism. The lecturer appears to a public audience to act honestly with the subject, but when it is understood that his objections are simply a repetition of "exposures," which have appeared in the spiritualistic organs months ago, evidently showing that the Spiritualists themselves are more anxious than their opponents to expose any attempt at trickery, they will admit his meetings were a complete failure. He admitted there were honest mediums, but what he had to deal with was the public and professional mediums in London. Well, he simply showed that many of the manifestations which are said to be produced by spiritual agencies could be simulated. Who doubts the statement? Mr. Barkas, at the afternoon meeting, said: "I have to acknowledge myself doubly surprised by the proceedings this afternoon; first, at the apparent candour of the lecturer, and secondly at the feebleness of the opposition to the facts of Modern Spiritualism," and told the audience that he had investigated the subject probably before the lecturer was born; that his powers of observation were equally as good as the lecturers, and his opinion as a public man might be equally relied upon. Mr. Barkas further gave some of his recent experiences. A question which he put to a medium, and which was correctly answered, he put to the lecturer, and challenged him or anyone in the audience to answer it. Mr. Reddalls frankly admitted that he could not answer it, but insinuated, Might not the medium have obtained the information from the same source where Mr. Barkas had to go to see if the answer was correct? Mr. Barkas stated that although he put the question to the medium, he did not know at the time the answer to it, evidently showing that it could not be attributed to mind-reading. Mr. Barkas challenged the lecturer to produce, under similar conditions, the materialisations, &c., which he had witnessed. If successful, he would give him the sum of £50. The facts stated by Mr. Barkas produced a deep impression. Mr. Reddalls said if he was allowed to witness the manifestations he might be able to do so.

The evening meeting with seance was simply a burlesque. After listening to the lecture for about an hour, the substance of which was a recital from his pamphlet on Spiritualism, questions or objections were invited. Several Spiritualists put questions, which the lecturer was evidently incompetent to answer. Perhaps Mr. Mould's remarks were the most powerful. He said we had had the opportunity of listening to Mrs. Tappan on the one side, and now they had listened to a lecturer on the opposite side. What must they do under the circumstances? He made a powerful appeal to the audience to investigate the subject for themselves in their own houses, in the presence of their own family, where they could preclude any possibility of imposture and trickery.

The seance was even a worse exhibition than the lectures. He invited the audience to appoint a committee to secure the medium. Two Spiritualists and one non-Spiritualist were appointed. Mr. Reddalls produced what appeared to be two pieces of black tape, which the committee objected to use. They requested that he be secured with thin thread, which Mr. Reddalls strongly objected to, and said the thread might be broken when the manifestations occurred. Great commotion was the result of this refusal. The committee were dismissed and another appointed. The second committee assented to his own conditions. The results were most contemptible. How any man with the least possible amount of intelligence could make such an exhibition of himself is more wonderful to me than the attempt to expose Spiritualism by Mr. Reddalls. He had evidently made a mistake in visiting Newcastle. Several intelligent secularists expressed their disapproval of the whole affair.—Yours truly, ONE WHO WAS PRESENT.

Newcastle-on-Tyne, September 6, 1875.

[The secularists of Stockton are to be "enlightened" in a similar manner in a few days. It is a disgrace to the cause of secularism that they recognise such a mountebank and impostor, and yet Bradlaugh and Reddalls butter each other like brothers. Are they a pack of unconscionable adventurers altogether? Would G. J. Holyoake take part in such a system?—Ed. M.]

VENTNOR, ISLE OF WIGHT.—Mrs. E. Whitaker, 1, South Grove Terrace, Ventnor, has nicely furnished apartments, commanding a fine sea view. She would be glad to entertain Spiritualists if any of that class of thinkers are thinking of an "outing" on the island.

DALSTON ASSOCIATION.—The secretary has sent us the tenth issue of the prospectus of the association, containing list of officers, prospectus, rules, circle regulations, how to form circles, and list of books and periodicals in the library, with the donors' names. No doubt the secretary, Mr. T. Blyton, 74, Navarino Road, Dalston, London, N.E., will gladly send a copy to any correspondent who forwards a stamped cover for the same.

MR. COGMAN'S meeting on Sunday evening last was crowded, and most interesting. A young lady was entranced, and after a sublime prayer, spoke upon the subject of the necessity and value of the trials of life as the only way by which a fitness could be obtained for the kingdom of harmony, commonly called Heaven. She afterwards gave a poetical version of her theme. Mr. Cogman followed with a trance address, and answered questions. The young lady then, under spirit-control, rose from her seat, and under the state of trance passed up the room some distance. The spirit of the mother of a little girl sitting beside her father addressed her most affectionately, as well as her father (formerly husband). Afterwards the controlling spirit of the medium said she had something to say to "this old man," pointing to Mr. Galloway, and Mr. Galloway asked several proof-test questions. He by request afterwards certified to the meeting that the name "John" given, and the time of passing away, and general description of appearance of the spirit, as stated by the medium, was correct as to his son "John," and that the female spirit described was correct as to another relative. The meeting separated much satisfied, and one of the audience, who had also received proof of the presence of a relative some time dead, as it is called, suggested that more time should be spent in giving tests communicated.

MRS. TAPPAN'S APPOINTMENTS.

Liverpool: September 15th and 17th.

Southport: September 21st.

Halifax: September 26th and 27th.

Manchester: First week in October.

Cornwall and south-west of England, November.

Address: Mrs. Tappan, 15, Southampton Row, London, W.C.

MR. WILLIAM EGLINGTON, physical medium, is now prepared to receive engagements for private seances. Address St. James's House, Greenleaf Lane, Walthamstow.

A RUSHDEN correspondent thinks their Church clergyman has given answer to the question, Is the Church worth preserving? by the liberal and practical discourse which he has recently given. The answer is thus construed: the dogmas are not worth preserving; the living may be.

"BONA FIDE."—Mr. Crookes and other observers say that "Katie King" and other spirit-forms have a beating heart. Common experience proves that mankind has also a beating heart. Therefore materialised spirits and human beings have in common a beating heart. These are the facts, which is all we think it needful to contend for.

MR. TOM EVES has just met with an accident which might have been serious. The shaft of a trap which he was driving broke off short in rapid motion down-hill. Mr. Eves was dragged along the ground for a considerable distance, and when reached was supposed to be dead, but when he came to himself he was found to be almost uninjured. The natives were somewhat astonished.

SOWERBY BRIDGE.—On Sunday, September 12, Mr. A. D. Wilson, of Halifax, will deliver an address in the Lyceum in the afternoon, and in the evening Mr. William Williams, of Bradford, will occupy the platform. Service in the afternoon at half-past two; evening, half-past six. Collections will be made at the close of each service in aid of the Lyceum.

SPIRITUALISM IN SOUTH LONDON.—On Monday evening, September 13th, a meeting of Spiritualists will be held at the Secular Hall, opposite the Surrey Theatre, for the purpose of forming an association for the promotion of Spiritualism in that part of London. All Spiritualists in the district are cordially invited to attend and take part in the proceedings. To commence at eight o'clock; doors open at 7.30. Some Spiritualists at Kennington beg to say, in answer to notice of the above meeting, that they will attend, with a view of helping on the object named. Miss Baker will also attend.

THE City Press, in a review of Dr. Davies's "Mystic London," says of that divine, "He is ever ready to sacrifice truth for effect." The City Press reviewer seems to be annoyed at the unsatisfactory treatment which Dr. Davies affords Spiritualism in that volume, and thinks much more of his personal attestation to facts than his flippant personalities on mediums. All writers should remember that their reputation for reliability is at stake in every word they utter, and though anti-Spiritualists may laugh at the man who makes himself a literary mountebank for their delectation, yet they cannot respect him for honesty when his comments, used for effect, do not coincide with his facts.

MR. MOODY'S SERMON ON HELL: A lecture by John Page Hopps.—This is one of the most compact and pointed utterances we have ever read. While it reveals to our disgust the inner character of the vulgar impostor who has just left our shores, it presents a whole armoury of useful weapons for overcoming popular ignorance on the most important theological questions. No thinking person can read this tract without seeing the folly—nay, blasphemy—of the views so often inculcated of hell, salvation, heaven, and the rule of the Almighty generally over mankind. The lecture costs a penny, and may be obtained of the author, Crosshill, Glasgow. We recommend all our readers to keep a stock of it by them to present on the many occasions when such a tract would be highly useful.

We have just come across a copy of No. 2 of Mr. Sheldon Chadwick's publication, "The Spirit World," issued about eleven years ago. Only a few numbers appeared, but it was one of the pioneer efforts of the movement in the direction of literature. It contains letters by Mr. Everett and Mr. Cowper, and phrenographs of the Rev. Dr. Burns and Rev. John Thomas. A lecture on "Mesmerism: its Philosophy and Utility," by Mr. Chadwick, occupies considerable space. The leading article on "Spiritualism v. Materialism" is full of enthusiasm. We wonder not the editor at that early day found it impossible to continue his journal. There was then no Spiritual Institution sufficiently developed to give circulation to such works. Now-a-days every movement can at once be made widely known.

MONEY FOR WORKERS IN SPIRITUALISM.—A circular announces that a large body of rich Spiritualists have rallied round Dr. Sexton, and intend collecting for his use £200 a year for three years. An article in the Banner of Light announces a testimonial for Mr. W. H. Harrison, for his "voluntary self-sacrifice of worldly interests." The list is being headed with several sums of £50 each, and the testimonial is expected to be of unusually large proportions. We rejoice at these movements, for they all tend to strengthen the claim which we have made upon the friends of the movement that they will aid us in our expenses. We hope these helps will be carried out to the letter, for though Mr. Harrison has laboured hard to prevent our getting the absolute necessities for our work, and the other gentleman has not in any way helped, yet we none the less wish these efforts to result successfully.

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SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

SUNDAY, SEPT. 12, Mrs. Tappan, at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, SEPT. 18, Mr. Herne's Seance, at 8. Admission 2s. 6d.

WEDNESDAY, SEPT. 15, Mr. Herne, at 3. Admission, 2s. 6d.

THURSDAY, SEPT. 16, Mr. Herne, at 8. Admission 2s. 6d.

FRIDAY, SEPT. 17, Miss Egar, Trance Medium, at 8. Admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, SEPT. 11, Notting Hill, at 11, Blechynden Mews, at 7.30. 3d. Mr. Williams. See advt.

SUNDAY, SEPT. 12, Dr. Sexton, Cavendish Rooms, at 11 and 7.

Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7.

Notting Hill, 11, Blechynden Mews, at 7.30, Trance Addresses, 3d.

MONDAY, SEPT. 13, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road Mile End Road, at 8 o'clock.

Mr. Hooker's Circle for investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.

Mr. Williams. See advt.

TUESDAY, SEPT. 14, Miss Baker's Developing Circle, at 87, Inville Road, Walworth, S.E., at 8.

Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 7.30 p.m.

WEDNESDAY, SEPT. 15, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development Members only.

Tarlington Hall, 90, Church Street, Paddington. Lecture at 8.

H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission 1s.

THURSDAY, SEPT. 16, Developing Circle at Mr. W. Cannell's, 85, Frederick Street, Charles Street, Portland Town, at 8.

Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

Mr. Williams. See advt.

FRIDAY, SEPT. 17, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Bookmead Road, South Hackney, at 7. Admission, 5s.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 12, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOVERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

BIRMINGHAM, Mr. Perks's, 312, Bridge Street West, Well Street

Hookley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.

SOUTHERA, At Mrs. Stripe's, 41, Middle Street, at 6.30.

LOUGHBOROUGH, Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold Terrace, at 6 o'clock.

GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.

HECKMONDWICK, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station) Service at 2.30 and 6 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

NEW SHILDON, Mr. John Mansforth, 38, Hildyard Terrace, at 6.30.

TUESDAY, SEPT. 14, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 7 p.m.

At Mr. John Mansforth's, 38, Hildyard Terrace, at 7 p.m.

BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, Aston, trance, test and inspirational medium, at half-past 7 o'clock.

LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.

WEDNESDAY, SEPT. 15, BOWLING, Spiritualists' Meeting Room, 8 p.m.

OSSETT COMMON, at Mr. John Crane's, at 7.30.

Mr. Perks's, 312, Bridge Street, at 7.30, for development.

LIVERPOOL, Mrs. Ohlsen, at 319, Crown Street, at 8.

THURSDAY, SEPT. 16, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court Newgate Street, Seance at 7.30 for 8.

FRIDAY, SEPT. 17, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

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MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, is at present in the United States on a lecturing tour. He will return to England by the 20th October next, when he will be prepared to receive calls, as usual, to lecture in London or the provinces. Letters sent to annexed address will be forwarded to him in due course. Warwick Cottage, Old Ford Road, Bow, London, E.

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MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the house of investigator. Public Seances at 61, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

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* Mrs. Woodforde is leaving town for several weeks.

MR. F. HERNE, Medium, gives Public Seances at the Spiritual Institution, 15, Southampton Row, London, as follows:—On Monday Evening, at 8 o'clock; on Wednesday Afternoon, at 3 o'clock; and on Thursday Evening, at 8 o'clock. Admission to each seance, 2s. 6d. Mr. HERNE may be engaged for private seances. Address—Herne's Oak Villa, Rockmead Road, South Hackney, N.E.

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(b) *Copyright.*—The Progressive Library now holds the copyright of many valuable works; in other cases there is no copyright. Authors would be disposed to deal liberally under this arrangement, seeing that the profits go direct into the cause of Spiritualism, and not into the pocket of an individual who is anxious to make himself rich out of the work. By this plan the author might be more generously treated than in ordinary cases, as the other expenses would be less and the prospects of an extended circulation would be greater.

(c) *Capital.*—This is the screw that keeps down all truly progressive enterprises. By the present plan Spiritualists and others becoming depositors may hold the screw in their own hands. Every depositor is a proprietor without any further risk than the amount of his deposit, and the risk in that respect is nil, as the publishing department has lately been supplied with an augmentation of capital to cover all its usual engagements.

(d) *Working Expenses.*—These are in all cases limited to the bare necessities of the case. The "Dialectical Report" and the "Memorial Edition of Judge Edmonds's Works" are instances of wonderfully cheap books after the working expenses have been fully added. The more extended the circulation of any book, and the more frequently new books appear, the less will the working expenses be in proportion. The position which the publishing department of the Spiritual Institution now commands, after twelve years' standing, renders it the most eligible channel for the publication of Progressive works in the eastern hemisphere. Depositors have full advantage of this position in associating themselves with this work. The same capital placed in any other house would not realise one half of the results. All prestige, copyrights, stereo-plates, engravings, and property whatsoever, are freely placed side by side with the contributions of the smallest depositor to produce a result in which all shall mutually participate.

II.—Distribution.

(e) *Advertising.*—This essential service can be chiefly performed through the organs of the Institution, and by prospectuses and placards to be used by depositors or their agents, the cost of which may be included in "working expenses."

(f) *Trade Discounts.*—These would be entirely saved; and depositors could even supply the trade on the usual terms and have a good profit.

Plan Proposed to Depositors.

In accordance with these conditions, it is proposed that £1,000 be raised as a "Progressive Literature Publication Fund," by deposits on the following terms:—

£1 is the lowest sum which will be received as a deposit, but any sum above £1 may be deposited, and which will be placed to the credit of the depositor's account, at the following rates of interest or discount:—If allowed to remain one month or upwards, interest will be allowed at the rate of 2½ per cent., or 6d. in the pound; three months or upwards, 5 per cent., or 1s. in the pound; six months or upwards, 6 per cent. per annum. Thus a depositor by turning his money three times in the year may earn 15 per cent. interest on capital, besides what profit he may make on the sale of the works he takes out. All deposits to be returned in works at the choice of the depositor at the subscription price. Clubs may be formed, the members of which, by uniting the smallest subscription, may enjoy all the benefits of this co-operative system. Interest will be calculated and placed to depositor's credit each time the amount in hand is either augmented or diminished. Fractions of a pound under 10s. will not be subject to interest. This plan may be adopted:—

1st.—To supply dealers with stock on the lowest terms.

2nd.—Energetic Spiritualists and Progressives may sell large numbers of books at subscription price to friends and neighbours, and thus do a great deal of good with no loss to themselves, and have a fair interest for capital invested.

3rd.—Liberal friends of the movement, who have means at their disposal, may in this way make one pound go as far as three in obtaining parcels of the best books for distribution to libraries, &c.

4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.

5th.—Clubs or societies may thus provide their individual members with private libraries of the best books at the lowest possible price, or books may be obtained for circulating libraries on the best terms.

6th.—Persons who have cash lying idle may invest it in this fund, and in return obtain the very liberal interest offered.

7th.—These advantages are offered to foreigners as well as to residents in the British Islands.

8th.—Foreign works may be imported, and choice books already published in this country may be secured for depositors at the lowest prices by an adaptation of this plan.

9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.

10th.—Depositors may take out the balance due to them in any kind of books and publications, British and Foreign; in printing of books or handbills; in stationery of all kinds; in subscriptions to periodicals, or towards other objects; or in any goods or line of business advertised by the general business department of the Spiritual Institution.

Security to Depositors.

The interests of depositors are fully protected by arrangements which are already in operation, so that works purchased at subscription price are not sold to the public at less than the usual publishing price. For example: The "Dialectical Report" was sold to subscribers at 2s. 6d. per copy, but to the public at 5s., and as soon as the work was ready, each copy costing 2s. 6d. became at once worth 5s. "The Memorial Edition of the 'Letters and Tracts' by Judge Edmonds" was sold to subscribers at 10d. in paper wrappers, but is published at 2s.; and the cloth edition subscribed at 1s. 6d. is sold to the public at 3s. 6d. These publishing prices will be in all cases scrupulously maintained, enabling subscribers to realise the fullest advantage from the investment of their capital, and on a business as well as on a moral basis push the circulation of information on Spiritualism to the fullest extent. Of course depositors are at liberty to sell the works they take out at full publishing price or at any reduction therefrom which may seem expedient to themselves.

The past workings and well-known character of the Progressive Library and Spiritual Institution is the best possible guarantee that full justice will be done in every transaction, while the best available works will be placed before depositors for their acceptance. No person will be compelled to accept any book of which he does not approve, or for which he has no use. The suggestions and wants of depositors will at all times be considered, as those works can alone be brought out for which capital is promptly deposited.

All communications should be addressed to Mr. J. Burns, Managing Representative, 15, Southampton Row, London, W.C.

THE PHENOMENA OF SPIRITUALISM, will be discussed in the next number of the *NONCONFORMIST*, Wednesday, September 16th, in an elaborate Essay reviewing all the recent works on the subject, and referring to late Personal Experiences. By a Man of Science. Sent by post on the receipt of Fivepence.—18, Bouverie Street, Fleet Street, E.C.

EDUCATION AT THE LAKES.

THE PROGRESSIVE COLLEGE, GRASMERE.—At the request of many friends, Mr. P. R. HARRISON, B.A., Head Master of the Dalton-in-Furness Grammar School, has decided to Remove his Pupils to the centre of the Lake District. For this purpose he has secured an excellent building in the healthy and picturesque Vale of Grasmere. It is now in course of being fitted up with all the accessories of a Modern College, and will be OPENED ON SEPT. 1st. The College will be conducted strictly on Progressive and Hygienic principles, and no pains will be spared to render it all that may be desired as a place of Education by those who value the system upon which its management will be based. The Principal earnestly solicits the patronage of all who are interested in this movement, and will be glad to furnish full particulars on application. Academical year: Sept. 1st to July 1st. Terms moderate and inclusive.